The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV, NO. XIII: WHOLE NUMBER, 1262.] NEW YORK, MAY 24, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—9 A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8½ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—7 A. M. and 7 P. M. Except on Fridays, when Evening Prayer with Lecture is at 7½ P. M. Wednesdays and Fridays, Litany at 9 A. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—6 A. M. On Festivals and Fasts, a second Service at 5 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

MAY.

27 WHIT-SUNDAY.
28 Monday in Whitsun-week.
29 Tuesday in Whitsun-week.
30 Ember Day.

JUNE.

1, 2 } Ember Days.
3 TRINITY SUNDAY.
10 First Sunday after Trinity.
11 St. Barnabas.
17 Second Sunday after Trinity.
24 Third Sunday after Trinity. Nativity St. John the Baptist.
29 St. Peter's Day.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

May 25th, Friday.—E., Cohoes.
May 26th, at 4 P. M., Holy Cross, Troy. E., Christ Church, Troy.
May 27th, WHITSUNDAY.—A. M., St. Peter's, Albany. P. M., Lansingburgh. E., Waterford.
May 31, Thursday.—St. John's, Troy, Consecration.
June 3d.—TRINITY SUNDAY.—A. M., Haverstraw. P. M., Crugers. E., Peekskill.
June 10th.—FIRST SUNDAY AFTER TRINITY.—Bethesda Church, Saratoga Springs, Confirmation and Ordination.
June 11th, Monday.—Sandy Hill, Consecration. P. M., Fort Edward. E., Glens Falls.
June 12th, Tuesday.—Glens Falls, Northern Convocation.
June 13th, Wednesday.—A. M., Boquet, Consecration. P. M., Essex.
June 14th, Thursday.—Keeseville.
June 15th, Friday.—Plattsburgh.
June 16th, Saturday.—Centreville.
June 17th.—SECOND SUNDAY AFTER TRINITY.—Plattsburgh.
June 18th, Monday.—Champlain. P. M., Rouse's Point. E., Perryville.
June 19th, Tuesday.—Malone.
June 20th, Wednesday.—Hogansburgh. P. M., Messina Springs.
June 21st, Thursday.—Norfolk.
June 22d, Friday.—Wadding on.
June 23d, Saturday.—Morley. P. M., Canton.
June 24th.—THIRD SUNDAY AFTER TRINITY.—Potsdam.
June 25th, Monday.—Ogdensburgh. P. M., Morristown.
June 27th, Wednesday.—General Theological Seminary, New York.
July 1st.—FOURTH SUNDAY AFTER TRINITY.—Ordination, New York.
July 3d, Tuesday.—Smithtown Branch, Suffolk County, Consecration.

NOTE.—The day for the Consecration of St. John's, Troy, it will be observed, has been altered to May 31.

New York.—*Ascension Day.*—This Festival of the Church was duly celebrated in New York. At Trinity Church there was a large congregation present at the full Morning Service, which was, in its musical features, of an appropriately jubilant character. There were present and took part in the Service, the Right Rev. the Provisional Bishop, the Rev. the Rector of Trinity, (Dr. Berrian,) the Rev. Dr. Haight, the Rev. Sullivan H. Weston, and the Rev. J. H. Hobart. A powerful sermon was preached by the Rev. Dr. Higbee, after which the Holy Communion was administered.

Sunday after Ascension.—ST. PETER'S CHURCH.—This church, situate in the eastern district of Brooklyn, at the corner of Atlantic and Bond streets, was included in the Provisional Bishop's appointments, dating this day, for the Institution of a Rector and for Ordination. His absence at the funeral of John C. Spencer, at Albany, to which he had been summoned the previous day, necessarily led to the postponement of the Ordination Service. On this occasion the Rev. Dr. Stearns acted as Institutor, by appointment of the Bishop, in inducting the Rev. John A. Paddock as Rector of St. Peter's Church. This church was organized about six years since, under the Rev. William Staunton. The movement not being sustained at the time and place where a commencement was made, Mr. Staunton resigned the charge, and rooms were obtained in Atlantic street, between Nevins and Powers streets, where, for some time, services were conducted by several clergymen. In 1849, the Rev. John Stearns entered upon the duties of minister of the parish; and not long after, measures were taken for the erection of the present edifice, which is unpretendingly simple, but exceedingly pleasing in appearance, pulpit, desk, chancel rail, and pews, being of solid black walnut. This, however, is designed but for temporary use, and will soon give way, with the blessing of God, to a larger parish church. We should judge an excellent spirit to pervade the people, and evidences are not few of their earnest concern for the honour of God's House. One indication is in the flourishing Sunday school, occupying a large portion of the present building, and which numbers one hundred and seventy scholars, with twenty teachers. It has a very efficient Superintendent, and is under the special care of the worthy Rector, who has occupied his present position since the First Sunday after Easter, Mr. Stearns having resigned his charge in March last. Notwithstanding the inclemency of the weather, the church was well filled on this interesting occasion. Morning Prayer was begun by the Rev. Dr. Schroeder, and continued from the Creed by the Rev. F. S. Wiley, of Philadelphia. The Ante-Communion service was said by the Rev. L. Burge, after which the Letter of Institution was read, as above mentioned, by Dr. Schroeder.

The sermon was by the Rev. Wm. H. Lewis, D. D., the text chosen being from Malachi i. 14: "But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing." The low ebb of the religious spirit of the Israelites at the time these words were spoken was depicted, and their spiritual sense applied to modern churches, congregations, and pastors. In respect to our churches, the duty was enforced of providing liberally for God's service; no outlay in the making due provision for the ordinances of His Church could well be deemed too great; and this provision should ever be in just proportion to what was expended in our own private dwellings, so that the sanctuary of God should overtop all in beauty and in costliness. Whilst the ark of God was in a tent, it was not for us to dwell beneath roofs of cedar. There were those who held, that whilst the poor were not fully provided for, all money lavished on other than plain edifices was put to useless outlay. This argument was used by worshippers the most insincere; it was an assumption that the surplus would in that case be devoted in like manner to God's use; but he bade those present regard the times, which people chose to denominate as the dark ages, when those magnificent cathedrals were erected which are the glory of England and of the Continent, and when the poor were better provided for than at the present day; he would undertake to say there was evidenced in this magnificence more of the true Christian spirit than was to be found at the present day. England had since then increased tenfold in wealth and population; but the provision of church accommodation was no longer in like proportion. In their own country they would, in the exercise of inquiry and observation, invariably find that the richer the sanctuaries raised to God, the more of true and effective piety would be found to prevail amidst a people, and the more efficiently would the duties of church members be discharged; charitable and philanthropic enterprises would be generated with superior power around; and God would be glorified in all the ordinances of His House. But where a congregation was content to worship in a dilapidated edifice, some wooden structure shaken by every wind of heaven, and affording merely a cover for the solemn services of the Church, whilst the people were substantially and comfortably housed, there the spirit would be found absent, and the ritual complied with for the value of the mere form. He decried not plain simple and unpretending structures: when people dwelt in log houses, the church might be of logs; but there should ever appear a due and just proportion, significant of the superior regard had to what pertained to God. Where it was otherwise, they had in their flock a male, they vowed and sacrificed to the Lord a corrupt thing—a torn victim; they expressed the sentiment that any thing offered to God was sufficiently good.

The words were alike applicable in respect to pastors. There were those who thought they fulfilled their duty to God, and to the flock of which they were overseers, if, whilst living themselves in luxury and ease, they but preached to them from the pulpit in words that cost little more than the breath that uttered them, and for the rest of the week gratified their literary tastes, addicting themselves to whatever employment best suited their aspirations, and not unfrequently seeking to have appropriated to themselves a distinction and eminence that pertained to quite another sphere. These were destitute of the true spirit of their Master; they were cursed as deceivers; emphatically, they vowed and sacrificed to the Lord a corrupt thing. The pastor instituted over them in the Lord, had in their presence offered the only prayer in which the Church presents to the people the Priest in his own devotions as separate from theirs, wherein he had thus engaged:

> To Thee and to Thy service I devote myself, soul, body and spirit—with all their powers and faculties.

And elsewhere:

> May all the wishes and desires of my will centre in what Thou hast *commanded*.

He had no doubt that the one just inducted into office would by life and doctrine set forth the true and lively word; it might be satisfactory to them to know that he possessed the full confidence of the Clergy of New York, and that his choice had been regarded with much satisfaction, he being one with whom they felt they could at all times gladly and pleasantly co-operate.

The preacher finally urged on those present that unity in spirit and oneness of effort, so essential to the vigour, growth, and prosperity of a church. Without losing interest in the community of churches to which they pertained, they were yet to have a special care, an individual and all engaging concern for their own church; it was to be as distinctive as their own families; they were to exercise a zealous desire to bring to it strangers, who might aid in its support, and be benefitted in incomparable measure by attendance on its ordinances. Without such a spirit, all their efforts would end in sacrificing to the Lord a corrupt thing—to the great Lord of Hosts that which was unworthy both of His attributes and His name.

The Offertory followed: it was to be appropriated in aid of the Sunday school attached to the church. The Communion was then administered by the Rector, aided by the Rev. Lot Jones, of the Church of the Epiphany, New York.

GRACE CHURCH, WILLIAMSBURGH.—Owing to the extreme inclemency of last Sunday morning, the formal opening of Grace Church, Williamsburgh, may be considered to have been postponed, though highly appropriate sermons were preached by the Rev. Mr. Guion, the pastor, and the Rev. Messrs. Partridge and Haskins. The room in which the services of the day were held is intended for the reception of Sunday-school scholars, who will occupy it next Sunday, when the full inauguration will take place, in connection with appropriate sermons, and, we trust, under more favourable auspices. The edifice, when completed, will cost about $7,000.

ST. SIMON'S CHAPEL AND ST. JOHN'S CHURCH.—Tuesday of the present week had been appointed by the Provisional Bishop for the consecration of an edifice in Stony Hollow, Staten Island, to be termed St. Simon's Chapel, an offshoot from the Church of St. John, to the members of which it is indebted for its construction. It is of an essentially missionary character, and has, since its erection, had the services of a lay reader appointed by the Bishop—Mr. Frederick Oertel, who will shortly be ordained as clergyman of the chapelry, in the Church of St. John. It appears that the members of the Church of St. John, having been witness to the extent to which the Germans were colonizing the southern portion of the Island, determined to make due provision for their spiritual wants, to provide them their own ritual and preaching in their own tongue. An edifice, plain and neat, and suited to its purpose, is the result; and a rich reward may be confidently looked for from the ministrations at St. Simon's. St. Simon has ever been a popular saint in Germany. The zeal which animated him to such a fervour beyond the rest of the disciples, and won for him the surname of Zelotes, typified, indeed, the warm and passionate devotion characteristic of the German character. Owing to arrangements not being completed, the Consecration Service appointed for this day was postponed, and it has been further determined that the ordination of Mr. Oertel shall take place previously. In respect to St. John's Church, which has thus so nobly distinguished itself, it is perhaps noteworthy that its three successive Rectors have come from Philadelphia. It will be remembered, that in Pennsylvania the German element predominates, and this will at once suggest the appropriateness of the selection. The present Rector is the Rev. R. M. Abercrombie, who has, we believe, held his present position two and a half years. The church was organized about ten years since. On the Fifth Sunday after Easter, the Bishop confirmed within its walls twenty-four persons, delivering on the occasion a beautiful and appropriate discourse.

Wednesday before Whit-Sunday.—The Provisional Bishop this day held an Ordination in the Church of the Holy Trinity, Brooklyn. There was in attendance the full body of Brooklyn Clergy arrayed in surplices. Their presence within the Chancel, together with the fine solemnity of the edifice, and the character of the Services, had an impressive effect. The early part of the Morning Service was said by the Rev. John W. Clark, of Cincinnati; the first Lesson for the day was read by the Rev. Robert B. Croes, of New Brunswick; the second Lesson, by the Rev. Jacob W. Diller. The Rev. Dr. Schroeder read from the Creed. The metrical Psalm was given out by the Rev. E. H. Canfield. The Exhortation was by the Rev. Lemuel Burge, assisted by the Rev. Robert J. Walker.

The sermon was preached by the Bishop. It regarded the entirety of devotion demanded on the part of the Christian pastor, and as set forth in the example of Christ, the Chief Shepherd of the flock. Although ministerial duties, as performed, could at best be but the shadow of those set forth by the Great Exemplar, yet in His work all Christian pastors were united, and theirs it was to do His will in like manner—every act thus done becoming as the fruit of the Incarnation. Christ had given His life for the flock, as well in the absolute character of His devotion to the object of His mission when on earth, as in the death upon the Cross. There was indeed no obligation pertaining to the Pastoral Office that He had not already exemplified and fulfilled. These were severally enumerated, and shown together to constitute the work to be done. It behoved the Christian pastor to sequester himself from the world, that he might set forth more effectually the true and lively word. Each congregation was a world within a world; there was no aspect of life that it did not present, no relation, no position, no vicissitude of fortune, no condition of mind, he was not called on to consider. It needed that he should have wisdom, and knowledge, and understanding—more especially by reason of extraneous influences inducing errors, philosophic speculators propped up by human imagination, and vain conceits which reigned for a day and then vanished forever. This was the more necessary in a day when men were looking in every quarter for material wherewith to fashion vain-glorious systems, regardless of the fact that truth is immutable and independent of all their imaginings, perceiving not its witness in a visible Church, and failing to recognise any authoritative exponent. It was essential that a pastor should be acquainted with the whole structure and foundation of society; it was needful not only that he should be possessed of activity and intelligence of mind, but of large comprehension and philanthropic spirit. But the necessity of arguing with the opponents of the truth was but a portion of his duty; whilst taking heed to the defences, the flock might starve; it was needful that he should lead them unto pastures and feed them with Gospel truth. Christ had not spent his whole time on earth in argument with the Pharisees and Sadducees. There were times when he whom God had made the spiritual overseer must do violence to his own feelings in censuring the course of those over whose welfare he was installed; but this was an extraordinary duty, and the more ordinary and the more grateful concerned the display of truth in its unity, and beauty, and fulness. Censure might temporarily depress evil influences, but it was only by the exhibit of the Spirit that was in Christ, by bringing men into presence of truth, by their perceiving it embodied, that their diverse dispositions could be changed into its likeness. The secret of Christ's influence in His teachings on the minds of men must be sought out; and, addressing the candidate for ordination, he advised him that it was in devotional contemplation of Christ, and by long, and painful, and prayerful [illegible], that the hearts of men were to be reached, and the[illegible] brought into the very sanctuary of truth. Let him not strive for any other eloquence than that which the possession of the Spirit of his Lord and of Gospel truth supplied. So would his ministry be blessed, and he rewarded.

The candidate, Mr. William Marsh, was then ordained, after which the Sacrament of the Holy Communion was administered by the Bishop, assisted by the Rev. E. M. Johnson.

New Jersey.—On Tuesday, 15th May, in Trinity Church, Princeton, the Rev. Professor Hyde and the Rev. Charles F. Hoffman read Morning Prayer, and the Bishop preached, and administered the Holy Communion.

The Rev. Henry N. Pierce has been received, on letter dimissory, from the Bishop of Louisiana; and is the Rector elect of St. Paul's Church, Rahway, in the place of the Rev. Edward W. Peet, resigned.

Pennsylvania.—The Seventy-first Annual Convention of this Diocese was opened in St. Andrew's Church, Philadelphia, on Tuesday, the 15th inst. The Bishop took the chair at 5 o'clock in the afternoon, when a considerable number of the clergy and lay delegates answered to their names. The Rev. Dr. Stevens and John Clayton, Esq., were elected Secretary and Assistant Secretary. The usual committees were appointed. The Bishop stated it had long been his desire that the meetings of the Convention should be marked with more attention to devotional exercises. A minute of the Standing Committee, as the Bishop's council of advice, was read, in which the Bishop's views were strongly seconded. At his request, the revised regulation ordering the Holy Communion for Wednesday morning, was suspended by a unanimous vote, in order that Thursday, being Ascension Day, might be substituted. On Wednesday morning Divine Service was said by the Rev. Mr. Rumney, the Rev. Dr. Carmichael, and the Bishop of Indiana. The Convention Sermon was preached by the Rev. Dr. Bowman. The following synopsis of the discourse is copied from the *Philadelphia Inquirer*. The text was 1 Corinthians xiv. 26—"Let all things be done unto edifying."

In the course of his remarks, the eloquent divine proceeded to consider what alterations might be required by the times in the Liturgical services of the Church. The spirit of progress which marked the present age was impressively dwelt upon, and while he deprecated light, inconsiderate and unnecessary changes, still, the evident progress of the popular mind premonished the permission of such a spirit from above. And in whatever changes might be salutary, we should feel assured in the hope and faith of the promise, that the Church would ever stand firm, and the gates of hell would not prevail against her.

There were two extremes—one, a resistance of all change—the other, a too eager desire, and a consequently too hasty action in the spirit of change. The utmost reasonably required, were alterations in a few rubrical points, and in some other features that would not, in any way, impair the spirit of the Liturgy. It had been thought that the Morning Services were too long, and the able preacher thought that the Morning Service only should be used, omitting the Communion Service, except only when the Holy Sacrament of the Lord's Supper shall be administered. This would, in no wise, injure the symmetry of the Church Service, and be more in accordance with ancient usage. The liberty, under certain restraints, of extempore prayer, was advocated, as being in conformity with the practice of the first fathers of the Church. Also, that the clergy should have a discretion with regard to any services that might be required by unforeseen circumstances.

It had been charged that the Church did not reach the masses, and perhaps there was some truth in this. But it could be remedied. One method should be the building of free churches. This would show how much the Church cared for the poor, and that she was not exclusive or inhospitable. There might be difficulties at first in supporting such churches, but by the blessing of God, and with large congregations, these would soon disappear. Public lectures, religious services from house to house, to three or four families assembled in each, were recommended. Another mode of reaching the masses would be, by a more familiar style in addressing them—a fresh and warm appeal from the heart, being preferable to a formal and stilted style, which was but too frequently observable in the ministers of the Church.

A freer use of hymns would be desirable; and, allowing the vast power of poetry and music to stir the soul, yet many of the hymns appealing to the heart like a trumpet were not now available in the services. There were faults in the Sunday school system of the Church, and often the teachings were neutralized by the coldness of the teachings within, or the contaminating influence of the streets without. One seeks in vain among children now, for the obedient docility, love and respect for age, which formerly characterized the children of this land; while a general disregard for authority was springing up. The Reverend gentleman recommended the placing of a controlling or directing power in one hand, instead of leaving it to the varying dispositions of the many; and desirable reforms with the introduction of Deacons were suggested. Christian parents were warmly appealed to, in the cause of educating their children. There was no voice like Nature's voice—no teaching like that of home, at the mother's knee.

Several modern restrictions over the Episcopal office were regarded as unwise, and it was to be hoped they would be altered. A more liberal support of the Church was enjoined on the Laity. A want of means was complained of, but untruly. It was only a want of heart. We can build our houses with cedar, while the tabernacles of the Lord are in tents. The true bane of the Church was in its internal divisions, and a spirit of union was ardently recommended,—an agreement in essentials, and a friendly difference only in non-essentials. It was not so much a difference of opinion that created dissensions, as the attempt to force our own opinions upon others. To hate a Christian brother out of difference of religious belief or practice, was an evil in the sight of God, as if he were hated out of malice and revenge. No evil that could be imagined was so great as that of differences among brethren.

The spirit of charity, and a reunion of divided Protestant Christendom, was emphatically and affectionately advocated. Mutual concessions on minor points should be made, and then dissensions would vanish. The general doctrines of Protestantism were recognised by nearly all Protestant sects—and thus they had many points of substantial agreement, and but few of actual difference. The Reverend preacher quoted in the language of Bishop Horne—"O, come the day when divisions shall cease, and dissensions be done away!" Next to the word of God, time and observation were our best teachers, and it surely could not be thought strange that he (the preacher) should hope to see the day when the Church might become as one fold under one shepherd. Strife and controversy were censured, and their vanity shown. In a few years all would be forgotten. Time was short—eternity long. In the profanity, sordidness, and semi-infidel evils of our day, there was work for all—especially for the Clergy. In conclusion, Dr. B. hoped to see the Church the peaceful home of all penitent souls—the very type and vestibule of heaven.

A vote of thanks to the Rev. Dr. Bowman was passed for his excellent sermon, and requesting a copy for publication.

On the third day, Thursday, the Bishop of the Diocese delivered his address. He dwelt feelingly on the changes which had taken place in the Diocese during the ten years since his appointment to the Episcopacy, and paid an affecting tribute to the memory of the clergy who had departed this life during that period, and particularly to the Rev. Robert Davis, for more than a quarter of a century a Presbyter of the Diocese. "The memory of the just is blessed." Of the seventy-six clergymen whose names were attached to the memorial of his (Bishop P.'s) election, May, 1845, nine were dead, and of the ninety-one parishes then represented, twenty-one have been deprived by death or otherwise of their deputies then present. Such facts constitute a startling call to work while we have time. During the past year the Bishop had officiated on 243 occasions—number of persons confirmed, 1,294; 6 churches had been consecrated, and 3 corner-stones had been laid; 7 candidates have been ordained Deacons, and 5 advanced to the Priesthood. The Bishop had preached on 200 occasions, baptized 15 infants and 1 adult, administered the Holy Communion 21 times, solemnized 5 marriages, and officiated at 5 funerals. There were 167 clergymen in the Diocese—parishes 172, but actually not more than 156. During the ten years of his Episcopacy, the Bishop had officiated in public on 2,284 occasions, on 1,002 of which the rite of Confirmation was administered. He had consecrated 50 churches, admitted 65 candidates to the Diaconate, and 61 Deacons to the Priesthood—preached 1,700 sermons—baptized 154 infants and adults, and administered the Holy Communion 219 times. In 1844, there were 8,865 communicants in the Diocese—in 1853, 12,600. In 1844, the Sunday-school scholars were 9,305—in 1853 there were 15,004. During the past ten years, 54 churches had been erected and occupied, and 7 more are now in progress. In the city of Philadelphia alone, 18 new churches have been built. The Bishop referred with pleasure to the decrease of existing debts, and the avoidance, as far as possible, of future obligations by new and other churches. He then introduced a proposition, relative to the appointment of an Assistant Bishop, which was considered at some length, and it was finally agreed to submit the matter to a special committee to report at a future day.

Massachusetts.—It is stated in the Boston papers, we observe, that the proprietors of Christ Church, in that city, have officially requested the Rev. William T. Smithett to resign his Rectorship, but it is thought doubtful if he will comply.

Western New York.—The Bishop of this Diocese has continued his visitations and confirmations. On Monday, the 8th inst., he said Evening Prayer and preached in Christ Church, Bridgewater; and next day he preached in St. John's Church, Claysville. These two parishes being vacant, there was no Confirmation. At Paris Hill, in St. Paul's Church, in the afternoon of May 9, the Bishop confirmed two persons and preached. In the afternoon of May 10th, in Grace Church, Waterville, the Bishop preached, and confirmed eleven persons, to whom he delivered an address. At St. Thomas' Church, Hamilton, on Friday afternoon, the 11th, the Bishop preached. There was no Confirmation. Services were held in the evening, in which the Bishop took part. On Sunday morning, May 13th, the Bishop confirmed eight persons, preached, and delivered an address; afterwards he administered the Holy Communion, assisted in the service by the Rector. In the afternoon of the same day, in Emanuel Church, Norwich, the Bishop confirmed two persons, and preached. The Church was much crowded.

Virginia.—In the continuation of the reminiscences of Bishop Meade, he characterizes the sermons which were preached and the books which were read among the Episcopalians of Virginia in past time. Speaking of the period when the poet Cowper upbraided the Clergy of the English Church with substituting morality for religion, saying,

> "How oft, when Paul has served us with a text,
> Has Plato, Tully, Epictetus preached,"

he remarks:

> In the Church of Virginia, with the exception of Mr. Jarrett, and perhaps a few others, I fear the preaching had, for a long time, been almost entirely of the moral kind. The books most in use were, Blair's Sermons, Sterne's Works, The Spectator, The Whole Duty of Man, sometimes Tillotson's Sermons, which were the highest grade of worth then in use. But Blair's Sermons, on account of their elegant style and great moderation in all things, were most popular. I remember that when either of my sisters would be rude or noisy, in a manner unbecoming young ladies, my mother would threaten them with Blair's Sermon on Gentleness. The sickly sensibility of Sterne's Sermons, and especially his Sentimental Journey, was the favourite style and standard of too many of our Clergy. After entering the ministry, I heard several of such most faulty exhibitions of Christian morality. It is no wonder that the churches were deserted, and the meeting-houses filled.

But a change came over the spirit of this dream. Porteus, who was of Virginian parentage, and who in England had been elevated to the rank of Bishop, sent over here a volume of Sermons, "which were a great improvement on those of that day," and which, it appears, began the change.

> When Mr. Wilberforce, with whom he was intimate, published his celebrated evangelical work, "Practical View of Christianity," this was also sent; and afterwards, I believe, the Bishop's Lectures on the Gospel of St. Matthew, which were an improvement on his sermons. A beginning of more evangelical views of Christian doctrine was thus made in one of the best and most influential families in Virginia. By my intimacy with one of this family, which led to a matrimonial connection before my ordination, I became acquainted with Wilberforce's "Practical Views of Christianity," and I believe Porteus' Lectures. These I read during the time I spent with Mr. Addison, and well remember the impression made upon me by the same. I felt that, if ever permitted to preach, I had only to present the views set forth in these books, and my hearers must be converted; though I was soon brought to the experience of Melancthon, "That old Adam was too strong for young Melancthon."

The Church, with other aids, thenceforth continued to be elevated and evangelized, and in all departments to be resuscitated.

Illinois.—The Bishop is on a visitation tour to the northern and middle portions of the Diocese. On the third Sunday after Easter he preached and confirmed five in Trinity Church, Aurora; in the afternoon, preached in Batavia, and baptized five children. In the evening of the same day, preached again at Geneva. On Monday evening, April 30, preached at St. Charles; on Tuesday, at Oswego; on Wednesday evening, at Grand Detour; and again on Thursday morning, confirmed two persons. On the same evening, preached in Dixon, and confirmed one. At Grand Detour, and at Aurora, are consecrated church edifices; and it is hoped that in each of the other places there will be a church begun or completed within the year. At Dixon, we understand, they are prepared to commence immediately. On Friday, the 4th inst., the Bishop was in Belvidere, where the church building is raised to the height of the floor timbers. On the Fourth Sunday after Easter the Bishop was at Waukegan, on the Lake. The week's circuit embraced nine parishes, and about 250 miles, with eleven sermons and addresses.

Florida.—The Bishop held a Confirmation at Jacksonville on the Fifth Sunday after Easter, when the solemn rite was administered to thirty-three candidates. The Bishop preached the sermon on the occasion, and the Rev. Wm. Bours, Rector of the Church, officiated in the Morning Service. The *Florida Republican* observes, that "a very marked interest was manifested by the public, and very many members of other religious denominations of this place, in the ceremony, as was evinced by the large attendance upon the Morning Services."

THE CHURCH ABROAD.

England.—Open-air preaching was still on the increase. The Sheffield *Examiner* states that Rev. J. Aldous, Incumbent of the Wicker church, had made arrangements for holding open-air religious services during the week-nights, for several months to come, in different parts of the parish. He commenced by preaching to a large audience, and the readiness with which they assembled to hear the Gospel preached to them, and their exceedingly attentive demeanour during the services, led to the belief that great good would arise from such labours.

St. Mark's College, in London, for training Church schoolmasters, held its fourteenth anniversary on the Festival of St. Mark, from whom, with special allusion to the subordinate ministry exercised by the Evangelist in early life, the College received its name. On these occasions the students in training are joined by a number of schoolmasters from various parts of the country, alumni of the institution in former years, and still bound to the place in which they received their education by feelings of the most vivid attachment. The solemn services of the chapel are consequently heard to unusual advantage. In the morning an admirable sermon was preached by the Rev. Harvey Goodwin, Incumbent of St. Edward's Church, Cambridge, from Colossians iv. 17—"Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." The offertory in the morning and the collection in the afternoon, including the sums received from St. Mark's men who were unable to attend the festival, remittances being sent from very distant quarters, among other places from Ceylon, amounted to £25 9*s*. 7*d*. The sum thus collected was devoted to the support of the chapel, the maintenance of which is entirely dependent on voluntary contributions. The festivities of the day concluded by the performance of the *Israel in Egypt* in the College Hall, which was sung by the students, under the able conduct of Mr. Hullah, with remarkable accuracy and spirit.

"The May Meetings" in London have not received this year that amount of attention and support which former years have witnessed. "We shall not be sorry," observes the *English Churchman*, "if this leads to the merging of those Societies which have, in the main, similar ends and objects. A considerable amount of money and machinery is wasted at present for want of this union."

The following notice has been issued with regard to the provision of religious services in Paris for English visitors to the Industrial Exhibition:—

> As a great number of British subjects may be expected to visit Paris during the ensuing summer, and, as the places of Divine Worship in connection with the Church of England are inadequate to the emergency, the Bishop of London has been desirous that additional means of attending the ordinances of the Church should be afforded to many who might otherwise, in the sight of the French people, spend the Lord's Day in a manner unworthy of their Christian profession. The Committee appointed by his Lordship for this purpose have to inform the English visiting Paris between the middle of May and the end of September that the Conseil Presbyteral of the Reformed Church of Paris have generously granted the use of their large and handsome Church of the Oratoire, Rue St. Honore, for Divine Service, according to the usage of the Church of England, on the 20th of May, and the Sundays following, at two o'clock P. M.—Evening Prayer, with a sermon. The Committee have further to give notice that the Holy Communion will be celebrated every Sunday morning, at eight o'clock, in the Church of the Oratoire, the service to close at half-past nine.—(For the Committee) John Sinclair, Richard Burgess, J. D. Glennie.—67 Lincoln's Inn Fields, London, April 24.

The Church Penitentiary movement appears to be making satisfactory progress. At the London Association's annual meeting, the Report read stated "that with respect to the Institution in connection with the Association, the most satisfactory accounts have been from time to time received. An urgent need still existed for the immediate establishment of more houses of refuge and penitentiaries, as well in London as in other large towns. Unless this were done, and a far greater increase were made in the accommodation at present provided for the reception of many fallen women who now sought in vain for a refuge from their course of sin, many Associates who were now engaged in seeking out, in the hospitals and streets, such hopeful cases, would be obliged to cease from their work." The balance-sheet showed a satisfactory account of the funds of the Association.

It appears from the last Report of the Church of England Sunday School Institute, that there are two millions of children collected in the Sunday schools in England and Wales on a Sunday, and that the teachers amount to a quarter of a million.

It is stated that when Government offered the Bishopric of Sierra Leone to the Rev. Mr. Weekes, Incumbent of St. Thomas', Lambeth, the Rev. gentleman intimated his willingness to accept the appointment upon one condition, namely, that his letters patent should not confer upon him any right or title to be called "my Lord," as is the case with all other Colonial Prelates. This somewhat singular request has been complied with, and the new Bishop's designation will not be "my Lord" or "my Lord Bishop," but "Right Reverend Sir."

We learn that the Bishop of Gibraltar had left Malta for Balaklava, for the purpose of consecrating the ground in which so many troops lie interred. His Lordship was also to consecrate the ground at Constantinople on his return.

Canada.—At a meeting of the Clergy of the Archdeaconry at Kingston, on the 9th inst., and which was summoned for the purpose of taking united action in raising subscriptions for the endowment of the contemplated See of Kingston, and thereby to assist towards the completion of the fund in the hands of the Archbishop of Canterbury and the committee of Bishops in England, for establishing Colonial Bishoprics, and by this co-operation to obtain a Bishop for the new See, selected from among the Clergy of the United Kingdom, it does not appear that very great unanimity pravailed, a difference being evidenced as to whether the constitution of the See should be proceeded with at once, and before a separation of the Church and State is sanctioned by the Crown, or the Colony obtains the right of electing its own Bishops. The meeting declined to pass any resolution based on the requisition summoning it together; chiefly because it is implied that the Clergy of the Diocese of Toronto, and of every other Colonial Province, are ineligible to the office of a Bishop, and that any co-operation for the purpose assigned would be in opposition to the wishes of the Diocesan Synod, would ignore the rights of the laity, and nullify the Bishop's Pastoral on the subject. So that the whole matter remains in *statu quo*, the assistance of the laity to be called for through the churchwardens of the See to be created, being necessary to give effect to the appropriation.

New Zealand.—The Churchmen of this Diocese are endeavouring to raise a fund for the endowment of the See, in consequence of the withdrawal of the parliamentary grant for the Bishop's salary. The Rev. Coleridge Patteson, eldest son of Sir John Patteson, late a Judge in the Court of Queen's Bench, has gone thither as a missionary.

Natal.—The devoted and energetic Bishop of Natal, who lately pleaded in England the cause of his 100,000 Zulus and Kafirs, has taken with him to his Diocese a gentleman as a catechist among the heathen.

Mauritius.—The Church in this colony is largely increasing in the number of her churches.

SUPPRESSION OF PROSTITUTION.—The Mayor of New York is persevering with his endeavours to suppress prostitution. As many as thirty-seven miserable girls, found in the streets, were arrested on Monday night, and taken to prison.

THE SLAVE TRADE.—Capt. Smith, of the brig *Julia Moulton*, has pleaded guilty to the charge of having remained on board the brig voluntarily, while she was engaged as a slaver; the penalty to which the Captain is thus subjected, is imprisonment for more than two years.

DAMAGES FOR RAILROAD INJURY.—The suit of a Mr. Browne against the New York and New Haven Railroad for damages, has resulted in a verdict of sixteen thousand dollars against the Company. The case was tried before the Supreme Court in Ipswich, before Judge Metcalf.

THE SEEN AND UNSEEN.

We have been favoured with the following verses—beautiful as poetry, yet false as sentiment :—

Look not, O friend, into those things
That lie too deep for thee ;
Thine eyes, like those of marble gods,
Stare on, but cannot see !

We know that days are linked to nights,
And Mays run into Junes ;
And everything in Nature chimes,
Like parts of perfect tunes.

We know that 'mid this harmony,
Our little lives are keys,
Which, being touched by Master hands,
Give back their melodies !

We hope in GOD—and dimly guess
At spheres of endless bliss ;
We live, and dream, and yearn, and thrill,—
But all we *know* is this :—

Men live and die—the restless years
Foam and recede, like waves—
And Time's a weary sea that ebbs
And leaves a strand of graves !

T. B. A.

Now in pointing out the fallacy put forth so poetically, and therefore so alluringly, in this piece, we do not mean to impute to the writer a full consciousness of the infidel idea which, through mere perverted intellectual deduction, is involved ; yet to the Christian mind it is evident, that though we now "see through a glass darkly," yet we do far, far more than "dimly *guess*" at those "spheres of endless bliss" which are the Christian's inheritance—that "exceeding and eternal weight of glory," with respect to which, and as to our full assurance of it, the Apostle emphatically declares, "While we look not at the things which are *seen*, but at the things which are *not seen* ; for the things which are *seen* are temporal, but the things which are *not seen* are eternal." Faith supplies us with knowledge which puts to flight every such idea as that

"———all we know is this,—"

that "men live and die," and there an end. For faith is "the evidence of things *not* seen." And through faith we may know all that it concerns us to know, which we can never *see* in this world. "I *know*," said the pious Job—"I *know* that my Redeemer liveth, and that He shall stand at the latter day upon the earth." So does the Christian. And the Redeemer Himself has given us the assurance, that "if any man do His will, he shall *know* of the doctrine whether it be of God." Yes—we may all have the "full assurance of understanding"—be "filled with all knowledge"—"in everything be enriched in all knowledge"—if we have only a lively faith in Him "in whom are hid all the treasures of wisdom and knowledge." And this faith must be entire, must be illimitable—as it must be implicit, undoubtful. A faith that sets bounds to itself, that will believe only so much, is none. Let us, then, never forget the gracious admonition of His memorable words to St. Thomas—"Because thou hast *seen* thou hast believed : blessed are they that have *not seen*, and yet have believed."

Lord Lyndhurst on University Reform.

In the British House of Lords, on the 24th ult., on the motion for going into Committee on the Cambridge University Reform Bill, Lord Lyndhurst regretted the necessity of introducing this bill, though, after the example set last year in the case of Oxford, he supposed such a measure for Cambridge was inevitable. The noble Lord then proceeded in an eloquent speech to vindicate University education. He said :—

My Lords, I think that these Universities exert much less influence, and have a far weaker hold upon the public feeling at the present day, than those it was their good fortune to possess at a not very distant period. I will not now enter into the causes which led to this change, but simply observe that when I first entered public life, I found in the other House of Parliament that a majority of the members of that assembly had been educated in one of the Universities. Now, however, as I understand, not more than one-sixth, or at most one-fifth, of the representatives of the people have been educated at either of the great institutions. I hear it repeatedly said—and I hear it with regret—that the system of instruction at the University is becoming obsolete ; that the Universities are below the age ; and that great, essential, and radical changes ought to be made in the system of instruction pursued there, and the mode in which it is carried out. My Lords, I think that there is not the slightest foundation for any such opinion, and I should feel very great regret at finding any essential alteration introduced into the system. Young men enter the University usually between the ages of seventeen and eighteen, and continue there about three years and a half. The question is, how that important period in the life of a young man can be best and most profitably employed ? It is not the object of the University to cram its students with a wilderness of facts, but its design is of a far different nature. It is to form the character of the young man, and to raise his intellectual and moral faculties to the highest pitch to which his powers are capable of attaining. For that purpose the studies are directed to a cultivation of the taste, to a forming of the judgment, to the strengthening of the most important faculty of attention, to an invigorating of the reasoning powers, and, above all, to an instilling deeply into the mind of the students of the principles of religion and morality. By what course of study is this attempted to be effected ? It may be divided into three branches. By the cultivation of "classical literature," my Lords, it is not to be supposed that this consists merely of instructing young men to translate a few passages of classical authors. Far different is the course of study which is pursued at the University of Cambridge. The students are taught to read the most eminent authors, poets, philosophers, orators, and historians of ancient times, and to compare them, under the direction of the tutors, with modern writers of the best character upon the same subjects. They are instructed, also, in the laws and institutions—religious, military, and political—of the ancients, and in composition in ancient languages, and in their own tongue. I confidently submit to your Lordships that no system of study can be better calculated to form the character of a gentleman—and I use the word "gentleman" in its most comprehensive sense. So, also, with regard to the second branch of study—mathematical science. It must not be supposed that that consists simply of the demonstration of a few problems in Euclid. On the contrary, that branch of science is cultivated to an immense extent in the University of Cambridge—some think to too great an extent ; but every one who is acquainted with the subject must feel how strongly that study tends to cultivate the faculty of attention, and to develop the reasoning and reflecting powers of the mind. It is not merely to pure mathematical science—geometrical or analytical—that the study is confined ; but it extends to all the branches of physical science with which mathematical knowledge is connected—to the science of astronomy, which is founded upon mathematical science ; to the laws of fluids, to the laws which regulate our atmosphere, and to the laws of light and heat, all of which are more or less connected with mathematical science. This has a most powerful effect in forming the character of the individual. Last, and most important of all, is the cultivation deeply of the principles of religion and morality. The history of religion is studied, including the principles of our own particular faith, the doctrines which at different times have been inculcated, with the arguments in their favour and against them, and the operation of religion upon the minds of men, as traced in the works of Locke and kindred writers. I venture to submit that no system of instruction could be better calculated for preparing a young man to enter upon his career of life, whatever it may be—whether the study of the learned professions, of political science, or of literature. But it must not be supposed for a moment that other branches of science are neglected. It is far otherwise. There is a beautiful passage in the orations of Cicero, in which he describes with great eloquence the union and connection between all the different branches of literature and science, forming as it were one family, mutually assisting, supporting, encouraging, illustrating and adorning each other. In that way the course of study pursued at Cambridge operates ; and although it may be proper that the young men at the University should study the sciences, yet, as the elementary works are easily mastered, and as they call into exercise none of the strong powers of the mind, and do not even require a great strength of memory, I should be extremely sorry that they should in any great degree interfere with or supersede those more solid branches of learning to which I have referred. My Lords, no University has ever produced more distinguished or more extraordinary men than has the University of Cambridge. It gave to the world the great father of inductive philosophy, Bacon, and the immortal Newton. It produced Milton, the sublimest of poets, Spenser, the majestic Dryden, Cowley, Byron, and a long line of illustrious men of our own day. Among men renowned for their knowledge of English jurisprudence, whom it numbered among its sons, are the noble names of Coke, of Camden, of Thurlow. In the statesmen who sprang from it are the sagacious Burleigh, the brilliant Walpole, and that finished orator and greatest of statesmen, William Pitt. (Cheers.) Nor in modern times has it failed to furnish the country with a noble example of a statesman in the person of my noble friend (the Marquis of Lansdowne), than whom no one has shown, during his long career as a statesman and a member of your Lordships' house, more tact, more eloquence, or more sterling good sense. (Cheers.) Then again, when I look to the Right Rev. benches, I cannot but call to mind the names of those great classical and learned men whom Cambridge has produced—Jeremy Taylor, Bentley, Porson, and a long list to repeat whose names alone would occupy a summer's day. (Cheers.) Such, my Lords, is the system of instruction which has been followed at the University of Cambridge, and which, even in old times, produced such glorious fruits. Let us, therefore, be careful how we impair the efficiency of that system by new devices, interfering with that solid system of education which has hitherto been followed by such splendid results. (Cheers.) This is one point ; perhaps your Lordships will allow me to allude to another and a most important question —I mean the mode by which the system of instruction is conveyed. I do not find in the bill now before us any specific clause making any alteration in that respect ; but, although I find no specific clause, I find sundry provisions which, connecting them with what I have heard, lead me to suppose that very extensive alterations are in contemplation, and therefore a few words upon that subject may be necessary. The present mode consists of instruction by tutors of classes, by private tutors, and by educators or members of classes. Now, with respect to the system of private tutors, I think it should be rather the exception than the rule, nor does it follow that those who obtain the assistance of private tutors are always the most distinguished. I consider that a system which renders it necessary for every one who is competing for mathematical honours to have a private tutor is a very great evil. It leads to a system of cramming which overtasks the faculties and weakens the intellect, and at the same time it places those whose pecuniary resources are not sufficient to enable them to obtain the assistance of a private tutor at a very great disadvantage. I believe that the most distinguished members of the University are desirous, as far as possible, if not to put an end to the system, at least to modify and to limit it. With reference to the mode of education by tutors in the college, I am not prepared to contend that there may not be some defects which it would be well to remedy, and unquestionably the proper classification of tutors is an extremely good provision. I observe that some of the clauses of this bill are copied from the Oxford Bill, and especially that with reference to the establishment of private halls. Now, the great distinction between the system pursued at Oxford and Cambridge is, that at Oxford no student is allowed to live in the town, and if any one desires to be a member of Christ Church, and that college is full, he is obliged to become a member of some other college ; whereas at Cambridge the system has been, to allow the students to reside in the town, so that if, for instance, any one wishes to become a member of Trinity College, and it is full, he may nevertheless join it and reside out. But I am now told that the establishment of private halls will be of the greatest possible benefit to a poorer and more extended class of students, who, through their means, will have an opportunity of enjoying those advantages of a University education which, in consequence of their limited pecuniary resources, have hitherto been denied to them. My Lords, I do not believe it possible that in any private hall, superintended by a Master of Arts, who must naturally expect to make a provision out of the establishment, young men can be provided for so cheaply as in their respective colleges, under the present system. It has been supposed that the effect of the establishment of these halls would be, that they would afford facilities for the attendance of the sons of Dissenters at the University. But the heads of these establishments are to be obliged to declare themselves to be members of the Church of England, and I do not believe that the parents of sons dissenting from the Established Church will be willing to send their sons to establishments of this description, where they will be so completely under the control, supervision, and influence of clergymen of the Establishment. I do not therefore see any advantage likely to result from the establishment of these private halls. The sons of Dissenters are, and have been, treated with the utmost liberality by the University of Cambridge, and the most beneficial consequences have resulted from this liberality to persons dissenting from the Established Church. I do not, however, object to this part of the bill, and I do not know that it will do any mischief.

After some further observations from different noble Lords, the bill passed through Committee, in order to enable the Lord Chancellor's amendments to be printed, Lord Lyndhurst intimating that he had others to propose.

Woman's Administrative Ability.

We have already adverted to Mrs. Jameson's new volume, *Sisters of Charity, Catholic and Protestant, at Home and Abroad*. At Scutari, woman would seem to have found her own appropriate sphere, to have rendered services to humanity which no wealth could have otherwise provided, or could now compensate ; a fact which has not only served to lessen prejudice against woman occupying a prominent sphere in missions of mercy, but elevated the general estimation of her administrative ability. With no little force does a recent writer ask :

What prevents us from using Sisters of Charity, as well as fine old cathedrals and colleges, for pious ends, and as a means of social benefit ? Are we as stern, as narrow-minded, as deficient in real, loving faith, as were our puritanical forefathers, when they not only defaced and desecrated, but would gladly, if they could, have levelled to the earth and utterly annihilated those monuments of human genius and human devotion ? Luckily, they stand in their beauty, to elevate the minds and hearts of us, the descendants of those who built and dedicated them, and who boast that we have reformed, not destroyed, the Church of Christ! —and let me say that these institutions of female charity, to which I have referred—institutions which had their source in the deep heart of humanity, and in the teaching of a religion of love—let me say that these are better and more beautiful and more durable than edifices of stone reared by men's hands, and worthy to be preserved and turned to pious uses, though we can well dispense with some of those ornaments and appendages which speak to us no more.

A community of women for religious and philanthropic purposes is pre-eminently a Church institution ; and in countries where woman has been raised to the highest social rank, may this element of improvement be adopted to most advantage. One of the greatest blessings the invalids at Scutari confess to have enjoyed, is the presence of these unsolicited, unpaid ministers of mercy. Mrs. Jameson, in speaking of them, remarks :

I trust that England has many daughters not unworthy of being named with Florence Nightingale ; as quick in sympathy, as calm in judgment, as firm in duty, as awake to charity ; but the ability, the acquirements, the experience, the tact, the skill in judging and managing character, and overcoming adverse circumstances, at which Ministers and officials were filled with wonder—were these matters of chance ? They were the result of years of study, of patient observation, of severe training. In what school ? In none that England affords to her daughters ; *this* is the wonder !

Even in the applause—the sort of glorification—which has followed on the success of this experiment, there has been something to sadden and humiliate a thinking and feeling mind. There has been perpetual reiteration of *astonishment* at the magnanimity of those who had quitted a comfortable, and in some cases a luxurious home, and all the pleasures of a refined and intellectual existence, "to assuage the sufferings of our gallant countrymen, and to perform a sacred and sublime duty ;" as if to assuage suffering and prefer a sacred and sublime duty to the temptations of leisure or pleasure were not the woman's province and privilege as well as the man's ; as if the same thing had never been done before in past times and other creeds ; as if in these present times we had not known women who in the midst of all the splendour of a luxurious home have perished by a slow wasting disease of body and mind, because they had nothing to do—no sphere of activity commensurate with the large mental powers or passionate energy of character with which God had endowed them. Send such a woman to her piano, her books, her cross-stitch ; she answers you with *despair !*—But send her on some mission of mercy, send her where she may perhaps die by inches in achieving good for others, and the whole spirit rises up strong and rejoicing.

I am anxious on this point not to be misunderstood. If you speak to some people of the necessity of finding better and higher employment for women, they inquire merrily how you would like a female house of parliament ? or they congratulate themselves that ladies are not likely to act as constables, or to be drawn for the militia. Thus they would put down one of the most terribly momentous questions that has ever occupied the thoughts of thoughtful men—a question which is at the very core of social morals : but none who now listen to me would, I think, condescend to such cruel and absurd wit.

Then again an intelligent and amiable man will say—"It is all very well ; but I should not like my daughter to do so-and-so." But the question is not what this or that individual would choose his daughter to do. It remains with him to settle this within the precincts of his family ; only it is most unjust to make his particular feelings and opinions the rule of life for others, without once approaching the question as one of social morals, as one of justice and humanity, without once reflecting that all the unemployed and superfluous women in England cannot be sempstresses, governesses, and artists. Why is it that we see so many women carefully educated going over to the Roman Catholic Church ? For no other reason but for the power it gives them to throw their energies into a sphere of definite utility under the control of a high religious responsibility. What has been done by our sisters of the Roman Catholic Church, can it not be accomplished in a religion which does not aim to subjugate, but to direct the will ? What has been done under the hardest despotisms, and recognised in the midst of the wildest excesses of democracy, can it not be done under a political system which disdains to use the best and highest faculties of our nature in a spirit of calculation, in furtherance of the purposes of a hierarchy or an oligarchy, which boasts its equal laws and equal rights, and is at this moment ruled by a gentle-hearted, noble-minded woman ?

With regard to this present experiment (if that can be called an experiment which the experience of a thousand years had established as a principle), it seems to have succeeded beyond all hope, and its success has demonstrated the deep-lying wisdom of what was at first a mere expedient adopted for a passing difficulty. Henceforth the name of Florence Nightingale is dear and familiar in our households—women glory in her, men rise up and call her blessed. "I have received," said Mr. Sidney Herbert, speaking from his place in Parliament, "not only from medical men, but from many others who have had an opportunity of making observations, letters couched in the highest possible terms of praise. I will not repeat the words, but no higher words of praise could be applied to women, for the wonderful energy, the wonderful tact, the wonderful tenderness, combined with the extraordinary self-devotion which has been displayed by Miss Nightingale ; and I am glad to say that the characteristics which have been shown by that lady, the force and influence of her character, seem to have penetrated all those working with her, and I believe, not only the patients themselves, but every person connected with the hospital, will be benefitted by the admixture of this new element in the management of a military hospital." It will extend yet farther, as I hope and believe, to results incalculable and not certainly contemplated, when that band of sisters, accompanied by tears, prayers, and blessings, departed from our shores to the far East. We are told of the burst of gratitude with which they were received. "Now we know that our country cares for us !" was the exclamation of one of the poor fellows. I do not think it right to tell here all I *could* tell on the subject of these excellent and high-hearted women, all the difficulties they have had to contend with and have surmounted, all the feelings they have awakened of gratitude, of veneration ; of death-beds comforted and hallowed, of wandering and distempered spirits recalled and healed—no—I cannot ; it is all too sacred and too present to us to be spoken of yet ; nor should I feel justified in repeating what has been privately and confidentially communicated.

The ultimate results of this religious enterprise lie far beyond common estimation ; and we trust the day has fully dawned when the Church shall regard a like organization as a means of efficient charity, necessary to her full beauty and perfect holiness.

American Liberty : its Nature and Progress.

American liberty ! How fascinating this idea is to an English republican ! How he longs to be there, and enjoy the blessedness of the happy land ! How certain it seems to him, when looking across the sea in his eye, that happiness is very unequally distributed in this world ! How beautiful the land of dollars is, when compared to that of sovereigns ! How he would like to be there !—and there he often goes, and we hear no more of him—except perhaps that some one heard that he was taken in by a land-shark and plundered as soon as he landed, and that he had had a hard time of it, and that the climate was too hot in summer, and too cold in winter, and that he had perceived that dollar-hunting was the paramount passion of an American citizen, and the sole subject of an American conversation. He now looks often back perhaps on his island home, and the tear starts in his eye. This is the fate of many ; but many also make a change for the better, as Americans do here when they naturalize themselves amongst us.

American liberty is a great political experiment. There never was such an experiment made in the world before. The old Greek and Roman republics had no resemblance to it. Those were municipal republics ; this is a national republic. The idea of American liberty is often ascribed to such men as Franklin, Washington, Rush, and others, who took a leading part in the original settlement of the constitution ; but the original constitution of republican America has either been dead long ago, or so wonderfully changed, and has so much outgrown its old clothes, that it could not be known in them. Nobody invented American liberty, or had any idea of what it would become. The States quarrelled for years about the Federal Constitution. Washington feared that all was going to anarchy and confusion ; and it was not till after thirteen years of discussion that the Constitution was at last carried by the thirteen States, with majorities so small, that in Massachusetts, Pennsylvania, and Virginia, there was little more than a majority of one. The first meeting of Congress, under the Constitution, took place on the 4th of March 1789, the year of the French Revolution.

Previous to that, according to Judge Story, the Blackstone of American law, the several State Legislatures had distinguished themselves in a most illiberal and ungenerous manner ; and we see, from the very commencement of the Republican history, the seeds of repudiation in vigorous growth, and the tendency to appropriate all that could be grasped, and only to pay when irresistibly compelled. "Laws," he says, "were constantly made by the State Legislatures, violating, with more or less degrees of aggravation, the sacredness of private contracts ; laws compelling the receipt of a depreciated and depreciating paper currency, in payment of debts, were generally, if not universally prevalent ; laws authorizing the delivery of any sort of property, however unproductive and undesirable, in payment of debts, upon an arbitrary or friendly appraisement ;" and insolvent laws, which "had so few guards against fraud of every kind, that in practice they amounted to an absolute discharge of any debt," whilst the local tribunals were compelled to submit to the dictation of the Legislature ; and "the independence of the Judges was sacrificed to the temper of the times."

Such was the hopeful beginning of American liberty !—nothing to boast of. But Rome began with a band of banditti. Britain was civilized by a band of rude and murderous adventurers. Australia began its history with a gang of convicts. We have all, no doubt, a little of the blood of old roguery in our arteries ; so the American citizens are clear on that point, and can hold up their heads as well as any of us. But let us tell plain truth, and have done with the absurd blarney about liberty. Even the soldiers that fought the battles of Independence "were suffered to languish in want, their just demands evaded and passed by with indifference." Those glorious Independents had not even the patriotism to give pensions to those who had achieved the independence of the country ; and many of the States refused to pay their share of the expenses of the war ; their independence, and their spirit, and their liberal principles, being chiefly exhibited in keeping their money in their own pockets.

It is a general belief amongst the people in England, that universal suffrage is and ever was the principle of the American Republic. But both suppositions are erroneous. It neither is nor was. It is a growing principle, and it has not yet attained to full growth in America any more than in England ; for in Rhode Island, North Carolina, and New Jersey, the original principle of a property qualification is still acknowledged, and in the two former practically adhered to. It was in 1821 that it was abolished in Massachusetts ; in 1826 in New York ; in Tennessee so late as 1835, and in Virginia later still, in 1851. And so late as 1843 the State of Rhode Island altered its constitution, and so far from accepting the principle of universal suffrage, it disqualified every person from voting to impose a tax or expend money in any town unless he shall have paid, within the year preceding, a tax upon property worth 134 dollars. The original franchise of American liberty rested on property qualification ; and though that principle is now pretty nearly abandoned throughout the Union, still the property qualification has innumerable advocates ; and Judge Story says of the New Constitution of Rhode Island, that it "seems to stand pre-eminent in value over any of the existing State constitutions in the guards it introduces against one of the most alarming evils incident in large towns and cities to our democratical establishment—I mean the fradulent abuse of the right of suffrage."

The consequence of this change in the original principle of American democracy, is the practice now prevalent in two-thirds of the States, of electing the judges by popular suffrage for short periods only. This lowers the character of American judgeship, and makes the judge a magistrate analogous to our Lord Mayor, who is turned out of office just when he is beginning to be acquainted with the forms of administering justice ; so that a Lord Mayor is always learning ; and the clerk, who is the permanent holder of an official seat in the court, becomes, by virtue of his permanence, the real judge. We believe there is no principle more decidedly and unanimously admitted amongst intelligent men, than the propriety of making the judicial office permanent and independent. But to commit the choice of a magistrate to those who know nothing about the fitness or unfitness of the man for his office, as judges either are or ought to be quiet, retired, and studious men, betokens little wisdom, and is not likely to give permanent satisfaction. The tendency of such a system is to make the mass of the people meddlers with everything and well acquainted with nothing ; and to encourage the practice of keeping up a constant firing at men in office, worrying them with criticism, abuse, and threats of loss of favour, and loss of suffrage, till the poor men are bewildered, and become the mere tools of a caucus,* and can only secure their own tranquillity by their submission.

Many in this country believe not only that there is universal suffrage in America, but vote by ballot also. But this is not the case—if by ballot is meant secret voting—for there the vote in general is open. The constitution of Massachusetts distinctly provides that the ballot be *open* and *unfolded*. In the Southern and Western States the voting is entirely open and *viva voce*. And in the other States where they vote by ticket, the tickets are of different colours according to the candidate, and the elector delivers it openly before all the world. In 1851 an attempt was made in Massachusetts to introduce secret voting, and a law was made to that effect ; but such was the indignation aroused by it, and the overwhelming force of the great popular meetings in Boston to condemn it, that it was repealed last year, after a sickly life of two years' duration. It does not appear, therefore, that the citizens of America are in favour of secret voting ; for the fact is, that it does not exist there, and is resolutely resisted by immense public meetings whenever it is attempted to be carried. The objections to it, as urged by the citizens of Boston, are—first, that it is an impossibility for a man to conceal his principles ; and second—admitting it to be possible—the man who does so must live a life of hypocrisy, speak what he does not think, and think what he dares not avow. Such a man, they say, is unworthy of the franchise. It is better, they think, to attempt that moral improvement which will secure every man against persecution or suffering on account of the manner in which he exercises the right of election. Such, however, was the determination of the secret voting party in Massachusetts, that after the repeal of the law in its favour they made another attempt to carry it ; and in May, 1853, it was again rejected by a majority of 67,000 to 62,000—a keen struggle, and one that shows that great private persecution must exist because of the free use of the franchise, for the secret voting party cannot be without their strong reasons. The only real question lies between the moral and the physical means of correcting the evil.

Corruption reigns everywhere in this world. We have plenty of it at home, and might be excused from looking at the vile thing abroad, if we did not hear and read sometimes of those happy Utopias, where many suppose they have got rid of it by means of an imaginary thing called Liberty. What a blessed country that must be ! But we suspect it is an undiscovered land—an Atlantis—the land that surrounds Campanella's City of the Sun—a land that has no commercial intercourse with this corrupt world of ours, and which has a history of its own which we have not read. Political elections are always degrading and demoralizing, so far as we are acquainted with them. They not only lower the character of the legislators but of the people also ; and we cannot help thinking when we read of our happy legislation, that it has all been got up by a series of "moral" proceedings that will not bear the light of day. Can good come of evil ? Is it wonderful that we are not a happy people, with so much bitterness at the root of our practical principles ? There is consolation, however, in thinking that we are not the only rascals in the legislative world. We have a race of lusty rivals and competitors, of Anglo-Saxon blood, in Columbia, who are not to be outdone by Britishers even at an election scene.

We shall give an extract from an American newspaper, describing one of these scenes in the land of liberty. It is more convincing as coming from the pen of a republican editor, deploring the moral condition of his own adopted and favourite system. It is from the *New York Herald*, of May 20th, 1852, and quoted from Tremenheere's *Constitution of the United States*.

"The Whig primary elections that have been carried on during the last week and the present, in this city, exhibit more than the ordinary amount of bribery, corruption, and fraud of every description. The way in which the primary elections both of Whigs and Democrats have been managed for several years past in this city, is a subject of comment and complaint among all classes ; but no remedy appears to have been thought of for the evil, and respectable citizens, instead of going to these elections, and taking such a part in them as would keep the rowdies and politicians in abeyance, *have surrendered their rights into their hands, and for the most part have kept aloof from the contest, preferring to mind their own private business rather than be exposed to collision with bullies*, in minding the business of the public, which is everybody's business and nobody's. The result is, that corruption prevails to an alarming extent in these primary party elections, which rule and control the legal elections of the people—the nominees of the rum and rowdy delegates, no matter how unfit for office, carrying all before them, according to the usages of the party, in voting for what they call 'regular nominations,' but which ought to be called irregular, disorderly, and mob nominations. For instance, look at the proceedings on Thursday last in the nineteenth ward—voters carried to the ballot box in scores of wagons, from various localities ; and in other wards, hundreds of Democrats voting for Scott or for Fillmore—men ignorant and steeped in crime, picked up in all the purlieus of the city, and purchased at a dollar a head ; and some, it is said, so low as fifty cents, to deposit in the ballot box a vote they had never seen. The demoralizing process is playing fearful havoc with our institutions, rendering them to a vast extent not only a nullity, but perverting them to mischief, to bad and corrupt legislation, and to the maladministration of public justice. The judicious grieve at these results ; but what can they do to arrest the progress of the evil ?"

Thus it appears that the American Legislature is chosen and over-ruled by the caucuses, or the self-elected stump-orators, who contrive to foist themselves into the nomination committees, that carry all before them, and that quiet citizens prefer minding their own business, and letting things take their course. Will this last for ever, or is it merely a transition state ? Everything is transitional in America ; everything is changing ; the original principles of the Federal Constitution are changing, many of them gone ; and many of the States have adopted new constitutions within the last few years. Every year may expect to see alterations in the States, and it is not at all probable that any people will be long reconciled to a system such as that above described ; the principle of which is to place all power in the hands of the turbulent. A more quiet and respectable mode of conducting public business is certain to be introduced ere long. The system is a growth ; and as Washington, Franklin, and others could not foresee the result to which their federalism has attained in our day, so neither can the people of this generation determine what is to be the ultimatum of this growth even twenty years hence. We can only be certain of this : that the present system cannot stand, for it is condemned by the best and wisest of the citizens, and is revolting to the moral sense of every well-disposed mind.

Even the majority system is beginning to find its discontented opponents in the United States, for they find that by it they nullify their own democratic principles ; for if the majority alone be represented, then the minority must be unrepresented. Now there are large and important departments of public business with which minorities alone are acquainted. Their knowledge, however, is of no use ; knowing their best man, and having no doubt of his qualifications, they are yet at the mercy of those who know nothing about him. Every important department of industry ought to be represented ; and to find this representation, society ought to be classified ; and it is not unlikely that ere long this will be attempted in the States, in order to secure the truth of the representative system. At present it is not true ; for if 100 men are divided into two parties of 51 and 49, the 51 have their own way, and the 49 must give way. Now, who represents the 49 ? And is it not possible that they know something good and true, which the 51 are not acquainted with ? Is wisdom always found in the greatest number ? There is another step to be taken before the Yankees arrive at perfection, depend upon it. They are not yet at the terminus of their railway.

Notwithstanding, it is a grand experiment, the American Republic—the noblest of its kind that has ever yet been made ; and if it is guilty of immoral excesses, these may, with charity, be ascribed to its youth and inexperience. We do not condemn it on account of these excesses. Far from it. We only regard it as in an immature state ; and also in a state in which it cannot commend itself as a thing to be imitated. It is a growth of the necessity of the times and position. It is not, as many suppose, the deliberate invention of the men of the Revolution. They gave it a certain impress of their own mind, and a little impulse to start with ; but it has become a Colossus by a principle of necessity, and will continue to grow by necessity—at one time overthrowing the feeble resistance it meets with, and at another avoiding the strong, and continuing its course with a slight deviation from the direct line of its progress. But like a mighty river, it rolls to the sea, where it completes its destiny. What that destiny is, no man can tell ; but every man can say of any immoral, irregular, and disorderly practice, that it cannot last ; for all such ways are suicidal by nature, and in an age of criticism and reform, they must ere long have an end.—*Family Herald* (*London*).

* It is by caucuses or party-clubs that elections are conducted in America ; and they nominate the candidates, and almost dictate to the people whom they are to vote for.

LORD JOHN RUSSELL AT HIGH MASS.—An evening contemporary gives, on the evidence of trustworthy correspondents, the following singular statement, dated Vienna, April 9 :—

Yesterday was Easter Sunday, and while poor Mr. Johnstone, our worthy Episcopalian Clergyman here, was delivering an eloquent and appropriate discourse to a very scanty congregation in Embassy Chapel, where preparations had been made for the accommodation of Lord John Russell, his Lordship, with his family and suite, was attending High Mass, celebrated with unusual pomp and full orchestra, in the Augustine Church ! His Lordship and suite occupied the glazed *oratorium* within the chancel, and owing to their conspicuous position, were the "observed of all observers." The Church was densely crowded, and every eye seemed fixed on Lord John, *who knelt and crossed himself most devoutly !* Already it is rumoured throughout this city that H. B. M. Plenipotentiary has seen the error of his ways, and embraced Catholicism. What will your Protestant Members of Parliament say to all this ? Another correspondent confirms the statement of Lord John's unworthy exhibition, and adds that it was witnessed by Lord Westmoreland and other Englishmen, all deeply disgusted by the prostration of the author of "the Durham Letter."

So much for Lord John's abhorrence of "the mummeries" of Popery. The question, however, which the above statement raises, is not a mere personal question. Lord John Russell, as an individual, is free to indulge himself in the exercise of his boasted "religious liberty," to any extent he pleases ; but in his character as representative of the British Queen, who is a Protestant, and wears a Protestant crown, the noble Lord has no right to identify himself, and thereby indirectly the Sovereign and the country he represents, with the Popish creed and with Popish ceremonies.—*John Bull.*

MIGRATION OF ENGLISH MORMONS.—We see by the English papers that a number of converts to Mormonism had gone from the neighbourhood of Cheltenham to embark at Liverpool. "We understand," says the *Cheltenham Examiner*, "that among the 'Saints' who departed on this occasion, were several persons of respectable character ; one man and woman, in particular, were formerly regular attendants at the Old Church ; but being unable to obtain accommodation there, they left the church for chapel, and finally were induced to join the Mormonite body, in the Bath road. They have now broken up their home, where they had resided upwards of thirty years, and have gone away in voluntary exile, in obedience with the principles of their sect. Another among the number was a respectable female, who has lived as servant with one of our leading tradesmen for several years ; she was much prized by her employers, but neither their judicious advice, nor the tears and grief of her parents, who were very averse to her joining the Mormonites, were sufficient to prevent her proceeding to the new Jerusalem of the Western world."

THE BABY, DEAD!

BY ALICE CAREY.

Poor little baby ! darling little baby !—
Pale, pretty piece of unoffending clay ;
His dumb and dainty mouth all smiling lovely,
His silken curls astray.

Poor little baby ! harmless little baby !
What stony heart could see his innocent eyes
Ashining sweet, and do him harm so cruel ?
Complaints and bitter cries

He knew not how to make, poor little baby !
Poor, poor dead dove ! but with a trustful grace
Made tenderest appeals for help and mercy,
Nestling to Death his face.

White, guiltless lamb ! still, sleepy little baby—
Snow out of heaven, the brightest ever fell ;
No lily, broidered in a ground of darkness,
Showeth so fair, and well.

Poor little baby ! clothed with woful silence,
Dear mortal image of an angel's look—
Most precious rose ! enclosed a little season
Within a gloomy book.

PROTESTANT CHURCHMEN ABROAD.—In the *Colonial Church Chronicle* is a communication, under the title of "The English Churchman Abroad," some of the hints of which are equally applicable to the American Churchman abroad, especially at a time when the Parisian Exhibition is attracting so many to the gay capital of France. It commences with the following acute observation :

It is, of course, true in the main that "men carry themselves about with them" wherever they go ; but still there are exceptions. The essence of the man may be the same, but a change often very considerable comes over his accidents, when once weaned from the home of his childhood, analogous to the change that affects a flower when transplanted into a strange soil. This is true of our compatriots abroad, though not perhaps to a very great, yet still to a sensible degree. They seem to rejoice in a certain freedom from that conventional restraint to which on their own soil they are slaves. Their pleasures, diet, domestic habits, even their dress, witness this departure from their usual routine, and they do, say, and perhaps think, things which their sensitive fear of criticism prevents them from doing, saying, and thinking at home.

Its advantages are then stated in its freedom to allow of good as well as evil ; but this again may be abused, and is curtailed by the fact that they are watchfully viewed by members of the Roman communion ; the more so that these have been ill-informed either in Church principles or practice. Then as to the influences that will operate :

They will be tempted to attend the Services of the Roman Church. Can they rightly regard religious worship as a *spectacle*, or attend Services in which they cannot join, and where other mediators are invoked than the One Mediator between God and man ? It once seemed to many of those who have left the Church of England for the Roman Communion, impossible that they could ever do so, and so it may now seem to us. But if we willingly go into temptation, we have no right to suppose that God will hold up our goings in His paths, that our footsteps slip not. We can learn all that we need to know of the doctrines and practices of the Church of Rome without attending her Services. And we teach the members of that Church to despise the Services of the Church of England, if when we can attend them—as we can in Paris—we neglect to do so.

It would be well, observes the *English Churchman*, commenting on the fact that there will be an additional staff of the English Clergy at Paris, if our Parochial Clergy would give their flocks (where any of them are likely to go to Paris) a few words of counsel and warning on this subject. The following special instructions are offered by the *Colonial Chronicle :*

The Englishman abroad, instead of allowing himself unusual laxity in the externals of religion, should aim at exactly the reverse : instead of permitting a bystander to suppose that every man makes a religion for himself, he should endeavour to make the organization of his own community a palpable fact; he should seek out his own place of worship, and be a benefactor to British charities in every town where he should happen to be, remembering how valuable every atom of support is to a minority misrepresented and misunderstood. Do what we may, it is difficult to obtain from opponents a patient hearing, but it becomes impossible if *we* favour the misrepresentation by arraying ourselves in our worst garb, and joining issue with our own principles and Liturgy.

The following tribute, to avoid "a grave and ungracious omission," is paid to the marked improvement of many Englishmen on the Continent :

A great debt is due to those in the mother country who have laboured so diligently to banish the indifference of the Gallios of the last century. A congregation abroad, composed as it is of worshippers from all classes, schools, and counties in the British Isles, is a correct index of the extent of the revival at home. The state of the heart may be out of the reach of criticism, but still we are justified in auguring well of men's principles from the visible zeal with which they avail themselves of holy rites, and the devotion with which they join in the services of the Church. Many of the traits which indicate this are individually insignificant, yet collectively they are no bad criteria. Nor are they in themselves worthless, though belonging mostly to the externals of religion ; for some externals are to religion what the shell is to the kernel, not the most precious part of the fruit, but so palpably necessary that the fruit cannot thrive, nor indeed exist without it. May these symptoms of returning health grow into a hale and hearty rejuvenescence ! May God put it into the heart of the English Clergy abroad to do all in their power to extend the decided reaction which is making itself felt at home ! The spectacle of a community steadily adhering to ancient paths, and recoiling from modern errors, whether of license or superstition, must have its weight, and may ultimately suggest reformations without the invidious process of attacking others face to face, and thereby provoking that theologic hatred which experience has taught us is the most acrimonious of all.

SISTERHOODS OF CHARITY.—The London *Guardian*, in a review of Mrs. Jameson's interesting work on this subject, says :—"She speaks with force and feeling of the great difficulty of moving the general public, in spite of the agreement of sensible men upon the matter ; and she has collected an array of authorities which is indeed imposing, but which has been hitherto singularly ineffective in producing any practical result. Howard long ago admired the foreign Sisterhoods, and earnestly recommended their introduction amongst ourselves. Dr. Gooch, a man of great genius, and still a high authority in his profession, Southey, Mr. Roberton, and Mr. Charles Dickens, have all written strongly on the same side. Sir Edward Parry tried to induce educated women to help him at Haslar Hospital entirely without success. 'The Bishop of London,' says Mrs. Jameson, 'publicly expressed his regrets that he had seen one after another all the plans for this object fail utterly. As to the reason for it he seemed as much at a loss as Sir Edward Parry.' We rejoice to hear of the Bishop's regrets ; but we have not forgotten, if he has forgotten it, that when the members of various Sisterhoods left this country to serve under Miss Nightingale at Scutari, they left it without one word of sympathy or encouragement from him, and that when he spoke in public on the subject, he eulogized with emphatic eloquence the paid nurses who were going out for hire, and passed over with scornful silence those well-born and well-educated ladies who went out at the same time simply from Christian self-devotion, and whose presence in our hospitals is now unanimously acknowledged to have formed so incalculable a blessing. His Lordship's own course upon this matter, reflecting (as is usual) the current prejudice of the day, might perhaps have helped him to that reason which Mrs Jameson is too courteous to supply, and for want of which she reports him to have been 'much at a loss.'"

DRESS.—The honourable Miss Murray, sister of a Scotch Duke, and maid of honour to Queen Victoria, has been staying for some days in New York. Miss Murray is a lady of fine person, robust health, and uncommon energy of character—about thirty-five years. Her frank and cordial manners, her intelligence and great kindness of heart, secured her many friends. She appears, however, to have been struck with amazement at the extravagant expenditure, the helplessness, and the ill-health of that unfortunate class of beings, the fashionable women of our cities. Miss Murray, like the fashionable women of Europe, dresses so plainly that it probably costs her less to dress a whole year, than many a New York lady expends for half a dozen handkerchiefs. It is a settled thing in Europe, that extravagance in dress is the very extreme of vulgarity, and is never indulged in except by those whose only claim is their length of purse.—*Onondaga Standard.*

If we but shake a dewdrop from a rose,
In vain we would replace it ; and as vainly
Restore the tear of wounded modesty
To a maiden's eye familiarized to license.

—COLERIDGE.

WHIT-SUNDAY.

The blessed blood of God the Son is scarce dry on the solemn earth of Golgotha, before God the Holy Ghost descends to comfort the afflicted disciples, and to erect on an indestructible basis the truth of Christ's divine religion.

How wonderful is the soul! Of what inestimable value to draw from the realms of immortal beatitude, each person of the sacred Trinity, at different periods of the world's existence!

The Lord Jehovah declared Himself to the trembling camp of Israel, amidst a terrible display of omnipotent sublimity. The lovely Babe of the unblemished virgin was none other than God the Son, who taketh away the heavy burden of Adam's transgression. Upon the broad pinions of the wind and in tongues of flame, the blessed Comforter appeared to the congregated disciples during the commemoration of the ancient Jewish festival of Pentecost, the anniversary of the delivery of the law of Moses.

Impressions, however deeply made at the moment, are liable to be swept away by the commotions and vicissitudes of life.

The resurrection of Jesus Christ from the dead, known to so many of His followers, by His undeniable appearance during forty days prior to His ascension, might, notwithstanding, in time have become scarcely other than an indistinct recollection, but for the descent of the Third Person of the august Godhead, whose invisible power, imparted to all rational beings, exists as a full great pulse, felt throughout the world.

Numbered amongst the high solemnities of our venerable Mother, is this antique festival of Hebrew origin, known to us of more blessed days as Whit-Sunday; and while observing this holy day, let us beseech the Father of Light to imbue us with His Divine Spirit, that our soul, and all that is within us, may praise the Lord—praise His holy name—remembering with unspeakable gratitude His kindness in sending us the Dove of Peace and Consolation.

O Thou! whose influence wakes
The soul to praise and prayer,
Whose voice of consolation breaks
Through Sin and Death's despair!
Come with thy gifts of heavenly love,
Holy, uncreated Dove!
Speak to the trembling tempest-tost—
Light of ancient Pentecost.

As once thou didst of old,
Descend in cloven flame,
With sacred influence, manifold,
So spread the Saviour's name.
Come to our holy Mother's heart,
The gift of speech to her impart,
To win the weary, wandering, lost—
Spirit-tongue of Pentecost.

With sin and fear oppressed,
Could we life's journey make,
Without thy presence, Heavenly Guest,
Our confidence to wake!
Come when our days are young and fair—
Teach us the way to heaven by prayer—
Ere beauteous youth in age be lost,
Blessed Dove of Pentecost.

—*Joys and Sorrows of the Ecclesiastical Year.*

FOR THE YOUNG.

WHITSUNTIDE.

"There is an interval of ten days after the Ascension," observed Eustace, "and then comes Whitsuntide, the Feast of the Holy Ghost."

"Yes, I remember," Willie said; "you told me how it took the place of the Jewish Pentecost, and how the name Whit-Sunday was derived from the white robes worn by the newly baptized through that week."

"Quite right. Some consider that it was in order to join in celebrating the Christian festival that St. Paul 'hasted, if it were possible for him to be at Jerusalem the day of Pentecost.' (Acts xx. 16.) Indeed, it is probable that the festival would be observed from the time of that wonderful descent of the Holy Ghost upon the Apostles, of which the Epistle tells; when 'a rushing mighty wind filled all the house where they were sitting, and cloven tongues, like as of fire, sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.'

"The Gospel sets before us Christ's promise of this very event, namely, that He would 'pray the Father, and He shall give you another Comforter, which is the Holy Ghost.' So the Collect prays: 'God, who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit; grant us by the same Spirit, to have a right judgment in all things, and evermore to rejoice in His holy Comfort; through the merits of Jesus Christ our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, One God, world without end. Amen.'"

"Why is the sixteenth chapter of Deuteronomy appointed for the first Lesson?" Willie inquired. "It seems to be about the Passover."

"Not altogether; if you read it through, you will see that it appoints the Feast of Weeks, or Pentecost, to be observed seven weeks, or fifty days after the Passover, as we keep Whitsuntide fifty days after Easter. The first evening Lesson is a prophecy of the conversion of the Gentiles, through Christ, and enumerates the gifts of the Spirit, as they are called, the spirit of wisdom and understanding, counsel and might, knowledge and the fear of the Lord. For the second Lesson, we have an account of St. Peter preaching to Cornelius, the devout centurion, in whom that same Holy Spirit had aroused a living faith; and how, when the Apostle had scarcely ended, 'the Holy Ghost fell on all them that heard the word.' And, 'on the Gentiles also was poured out the gift of the Holy Ghost.'

"And in the evening second Lesson, we again find St. Paul laying hands upon certain newly baptized disciples, and 'the Holy Ghost came upon them, and they spake with tongues and prophesied.' (Acts xix.)

"The Proper Psalms are, the forty-eighth, describing Jerusalem, the holy place of God, and the fifty-eighth, which tells of Christ being 'gone up on high, and led captivity captive;' while the descent of the Holy Spirit may be found typified in the words:

"'Thou, O God, sentest a gracious rain upon Thine inheritance, and refreshedst it when it was weary.

"'Thy congregation shall dwell therein: for Thou, O God, hast of Thy goodness prepared for the poor.

"'The Lord gave the word: great was the company of the preachers.'

"The evening Psalms (the hundred and fourth and hundred and fifth) are songs of thanksgiving and praise, recapitulating God's wonderful works in the Creation, and the bringing Israel out of Egypt; and some of the verses seem to have a special reference to the Holy Spirit, who 'moved upon the face of the waters;' 'who layeth the beams of His chamber in the waters; and maketh the clouds His chariot, and walketh upon the wings of the wind.'"

"I know the Athanasian Creed is to be said; and you showed me the Proper Preface in the Communion Service: is there anything more especially appointed for Whit-Sunday?" Willie asked.

"No, I think not; but it is very usual to sing, as an anthem, part of the 'Veni, Creator Spiritus,' one of the most magnificent of the ancient hymns of the Church, which is adopted in our Ordination Service as a special prayer for invoking grace upon the persons to be ordained. You can read it from the Prayer Book."

Willie read accordingly:

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the Anointed Spirit art,
Who dost Thy sevenfold gifts impart.

Thy blessed unction from above,
Is comfort, life, and fire of love;
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of Thy grace.
Keep far our foes, give peace at home:
Where Thou art guide, no ill can come.

Teach us to know the Father, Son,
And Thee, of both, to be but One.
That, through the ages all along,
This may be our endless song:

Praise to Thy eternal merit,
Father, Son, and Holy Spirit."

"There is a longer version given in the same place, which may be sung instead," Eustace said. "You can read it to yourself. There is another most glorious ancient hymn, the 'Veni Sancte Spiritus,' of which I should like to show you a translation; and you can look at the Latin words while I read the English.

"'Holy Spirit! Lord of Light!
From Thy clear celestial height,
Thy pure beaming radiance give.

Come, Thou Father of the poor!
Come, with all Thy golden store!
Come, Thou Light of all that live!

Sweetest Comforter and best,
Visiting the troubled breast,
Presence calm in feverish clay.

Midst all toil Refreshment sweet,
Cooling Breath 'mid noontide heat,
God, that wip'st all tears away.

Light Immortal, Light Divine,
In our inmost bosoms shine;
Fill Thine own with Thy true grace.

For without Thy hallowing flame
Nought in man is free from blame;
Nought in all this sinful race.

Wash whate'er of stain is here,
Sprinkle what is dry or sere,
Heal and bind the wounded sprite.

Bend whate'er is stubborn still,
Kindle what is cold and chill;
What hath wandered, guide aright.

Oh, to every faithful heart,
Lord, Thy sevenfold gifts impart,
That Thine own in Thee may live.

Grant the meed Thy grace hath won,
Crown the work Thyself hath done,
Everlasting gladness give.
Amen. Alleluia.'"

"It is very beautiful, indeed!" Willie exclaimed. "And I see better what the sevenfold gifts are, because I was looking at the Confirmation Service, where the Bishop prays for the newly confirmed persons to be 'strengthened with the Holy Ghost the Comforter,' and to have daily increase in His 'manifold gifts of grace;' which are mentioned nearly as in the eleventh chapter of Isaiah."

"And, Willie, if you look to the fifth chapter of the Epistle to the Galatians, you will find an enumeration of the fruits of the Spirit, likewise. They are 'Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, and Temperance.' We must give good heed whether we, being temples of the Holy Ghost, do indeed bear these signs of His indwelling with us.

"The same lesson, that is, the need of God's Holy Spirit in all our works, before they can bear any good fruit, is taught in the proper Lessons for Whit-Monday and Tuesday. We have the history of the Tower of Babel, when, because men defied God, that confusion of speech was miraculously caused, which at Pentecost was for a time removed, by the descent of the Holy Ghost. Then, we read how God caused the Spirit to rest upon seventy elders in the camp of Israel, so that they prophesied; and how Joshua, jealous for Moses' sake, besought him to forbid them. But Moses, with that meekness which is a gift of the Holy Spirit, answered: 'Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!' Next we learn that the Holy Spirit may come to any man; but that unless He be gladly received, welcomed, and detained, He will depart, leaving that man worse than he was before; as He came upon Saul, who prophesied, and was among the prophets, yet afterward sinned so heavily against God, and lost his gifts. And then, again, we have the blessing and the curse held out by God to His chosen people, together with the promise that when they repent and turn to Him, He will forgive them.

"From the New Testament, we have St. Paul's teaching, that 'no man can say that Jesus is the Lord, but by the Holy Ghost;' as also how all good gifts come from the 'selfsame Spirit, dividing to every man, severally as He will;' and that we are all by One Spirit baptized into One Body; and therefore, being all brethren, there should 'be no schism in the Body.' Then comes the injunction to 'follow after charity, and desire spiritual gifts;' and still to seek in all things the edification of the Body, that is, the Church. Then the solemn warning that we 'quench not the Spirit,' by grieving Him with the pollution of sin; and the test whereby to know the Spirit of God, namely, that it 'confesseth that Jesus Christ is come in the flesh, and is of God.' But there is also the awful warning, that 'many false prophets are gone out into the world.'

"The Epistle for Whit-Monday is the same as one of the Lessons on the previous day: and the Gospel reminds us how light is come into the world. On Whit-Tuesday, another Confirmation by SS. Peter and John is recorded, and Christ's assurance that He is the Door of the Fold—a door to be approached through the help of His Holy Spirit alone."

"I read a sentence this morning, which you had copied into your little book of Church poetry," Willie said, "which struck me very much. 'The year is the course of the visible sun in the heavens; the life of Christ is the course of the Sun of Righteousness on the earth; its winter, His sufferings; its spring, His Resurrection, reviving all things; its summer, His Ascension; but the autumn, the season of fruits, is the Mission of the Holy Ghost, which is the fruit of His death, and which crowns His life on earth with glory.'"

"It is a very striking passage," Eustace answered.—*Cousin Eustace.*

HEBDOMADARY.

SATURDAY, May 26.—*St. Augustin.*—St. Augustin was the person sent to England by St. Gregory, who had a desire to convert the heathen parts of England. Augustin and his little troop of companions landed in the Isle of Thanet, where King Ethelbert (whose Queen, Bertha, was a Christian) came to see them. After a time their labours were blessed with the conversion of multitudes, including the King himself. St. Augustin was the first Archbishop of Canterbury; and the new College of St. Augustin, which has recently been built in that city, is on the very site formerly occupied by his Abbey. He went to his rest on the day bearing his name, A. D. 604.

SUNDAY, May 27.—*Whit-Sunday.*—The season from Easter to Whitsuntide was the solemn time for Baptism, and particularly Whit-Sunday; first, because on that day the Apostles "were baptized with the Holy Ghost and with fire;" and secondly, because Holy Baptism was first administered in the Church upon this day to 3,000 converts. Hence the name *Whit*, or *White*, Sunday, from the white robes worn by those who came to receive the Sacrament of Baptism. This festival coincides with the Jewish feast of Pentecost, which was held after fifty days from the great day of the Passover. Whit-Sunday is fifty days after Easter, when Christ our Passover is sacrificed for us.

To-day is dedicated to one of the greatest lights of the English Church—the *Venerable Bede*. He was born in 673, at Yarrow, in Northumberland, and was educated in the monastery of that name, where, in consequence of his rare fitness for the sacred office, he was ordained Deacon when only nineteen. His life was spent within the walls of Yarrow, in teaching, learning, and praying. His attainments were marvellous for his age, both in theology, natural philosophy, astronomy, ecclesiastical history, and many other subjects; and he has left many most valuable writings, of which the most remarkable are his Church History and his Martyrology. Bede respected all dignity, especially that which appertained to his position. His death took place early in the morning of Ascension Day, 735. He had felt that it was at hand for some weeks, and made great exertion to complete a commentary on which he was engaged, filling up all his time with prayer and praises; his last words, uttered with his parting breath, being the Gloria Patri.

Note.—Monday and *Tuesday* after Whit-Sunday are to be observed as holy-days.

Note.—This is the third Ember week preparatory to the ordination of ministers on Trinity Sunday.

FAITH.—Faith does not consist in thinking that thy sins are comparatively little, and therefore may be forgiven; but in knowing that they are very great, and believing that, though they are so many and great, past or present, Christ's blood is above them all.

Churchmen and Dissent.

Reflect then, my dear children, on your own conduct as bearing on this point; reflect on it in two ways:—

First, *in regard to those already in dissent;* and secondly, *in regard to your own obedience to the Church.*—A great number of persons in the Church seem to look upon Dissenters as objects of contempt and aversion. Brought up in the Church's ways and the Church's ordinances, they make no allowances for the weaknesses and prejudices of those who have been otherwise educated than themselves. A cold orthodoxy with them supplies the place of devotional religion; and devotional religion in others, has no aspect for them but one of ridicule, as not being of their own accustomed form. Avoid this, my dear children, above all things. Schism is, indeed, a sin. I should always assert this as a truth of God's Holy Word; but, like any other sin, it is not to be ridiculed, but lamented. The schism of others may be the effect of *our* heedlessness. The great bulk of dissent, which we unhappily behold venting itself in so much warmth of zeal and devotion, though without knowledge, may have been created *by the Church's coldness in the things of God.* We may ourselves have been authors of dissent in others, by refusing sufficient nourishment of the bread of life to feed the starving multitudes. The Church herself may have driven multitudes from her pale by departing from her own principles, by taking to herself unfit pastors, and by violating her own solemn engagements made before God. Sin there may be and is, but in God's estimation the sin may lie not with those who, out of ignorance, have become schismatics, but with us, who, by our own lamentable deficiencies, have made them so. If we never teach the poor *what the Church is;* if we never show them in act *what the Church is;* if we never, when wicked and ungodly men abound, take the slightest notice of them, either trying to reclaim them or exercising discipline towards them, or casting them out for good of their own souls and the purity of the general flock; if we have no synods or assemblies, no government, no effective rulers, no identity of pursuits, or objects, or hopes, but each minister of each congregation goes on his own way and minds not his neighbour,—then with what face can we present ourselves to those without, and claim their allegiance or their love? Are we who are within the nominal fold agreed together even among ourselves? Then how can we presume to say a word of those who differ from us out of the nominal fold. A house divided against itself cannot stand.

Then there is also our ungodliness, our impurity of life, our apathy, our coldness of faith, our dreadful worldliness; can we wonder that warm-hearted men look upon us with eyes askant, suspicious of our sincerity? Men preaching about poverty, and living in the luxuries of Dives; men holding forth the cross out of the pulpit, but burying it in the finery of their drawing-room; men inditing sermons about self-denial, and then pursuing all the joys and splendours of the world, and its ambition, and its glory—cannot be understood, when they talk about a Church and inveigh against Dissent. Justly may *they* say, to whom such men apply for the advance of Churchmanship (as it is called), "Physician, heal thyself"—"Let us be made aware that you yourselves set value on a Church, before you talk of it to us."

Yes, my dear children, however much I may stand up in defence of our Church, as I must, and ever, with God's blessing, will; I can only do so for her principles and her theory, not her practice. Neither our fathers nor ourselves have anything to say. We have fallen short of every profession, which, as a Church, we make. Therefore it is but fair, it is but reasonable, to make allowance for the Dissent which we unhappily behold. I would beg of you, as a duty of humility, to make this allowance. In your personal conduct towards Dissenters, never use harsh expressions, never use ridicule, never assume superiority. The probability is, that they or their fathers have become Dissenters through ignorance, not through wilfulness, or, if wilfulness, wilfulness *caused by the Church's own neglect.* Therefore, let the sin of schism bear itself back upon your own conduct. Let it be viewed in sorrow, as a thing to mourn over; and let those guilty of the sin be viewed in the light indeed of erring brothers, but brothers who may be reclaimed.

And this is the second point which I had to urge,—*Your own obedience to the Church.* You who blame others, are you yourselves entirely free? Dissent is this—difference of opinion from the Church bursting into separation. Now there may be many not actually in separation, but yet who bear within them the *principle* of dissent—that is, a maintaining of their own opinion in opposition to the Church privately.—I would have such persons beware, lest, while they see the mote in their brethren's eye, there may be a beam not seen in their own eye. Are *they* obedient to the Church—obedient to her in her holy days, in her fasts and festivals, in her rubrics, in her ceremonies, in her ordinances, in her sacraments? Do *they* assent and consent to all she says in her creeds, and all she explains in her articles; and this without murmur, or mental reservation, but with patient submission of their judgment to hers? Alas, if not, where is their consistency? My dear children, consistency is the great point upon which those that are within the Church's pale so lamentably fall short. And upon this point, therefore, in your passage through life, I beg most earnestly to guard you,—*Be consistent.* Do not hold a Prayer Book in your hand, and profess that you are guided by it, and then dissent in action from the greater portion of it. Do not see rubrics, and canons, and articles pointing out the Church's desire, and yet dissent from them all by a practical neglect of every word therein. Do not read in your Catechism that the Holy Sacraments are necessary to salvation, and practically dissent from that doctrine, by never using them. Do not read in the Baptismal Service, that you, as a Christian, "forsake the pomps and vanities of this wicked world," and then practically dissent from that pledge, by rushing indiscriminately into every frivolous pursuit which that wicked world produces. Do not read, in the Ordination Service, that holy ministers come to you, ordained by laying on of hands, and, moved by the Holy Ghost, are set over you in the Lord to admonish and to teach, and yet practically dissent from that doctrine, by giving no heed to their godly admonitions, or by setting yourselves up—as though you were the teachers and not the taught—above them, and not under them;—their judges, and not to be judged of by them. Of these and similar things, beware; for these constitute the spirit and the principle of schism.

And now let us conclude. In addition to all that I have said, remember this above all things else,—ever to use that prayer, with its full meaning and its full earnestness, which the Church points out,—a prayer for others as well as for ourselves—*"From all false doctrine, heresy, and schism, good Lord, deliver us."—Bennett's Letters to My Children.*

ARTISTIC TALENT IN THE ROYAL FAMILY OF ENGLAND.—An exhibition of works of art is now open in London, to which the first artists of the day, amateurs and professionals, have sent specimens. The contributions are generally for sale, and the proceeds are to go towards some charitable object connected with the army in the Crimea. Among the works are five drawings by youthful members of the Royal family; and we see in the London *Athenæum* the following critical description of these very interesting productions. They comprise—"The Knight" (No. 1), by the Prince of Wales; "The Battle Field" (2), by the Princess Royal; "Prince Hall" (3), by Prince Alfred; "Prayer" (4), by the Princess Alice; and the "Girl Asleep" (5), by the Princess Helena. The best of these is undoubtedly "The Battle Field," by the Princess Royal. It represents a dead soldier, with a woman bending over him; the background is a red, autumn sunset, and has a solemn feeling full of repose. The picture is rich in colour, and the drawing careful and correct. "Prayer," by the Princess Alice, is a study of a praying figure, very chaste and pure in feeling, and not unlike the manner of Mr. Dyce. The "Girl Asleep" is a pretty head of a sleeping child, and sleep is well expressed. The "Knight" and "Prince Hall" are mere pen sketches, boldly drawn, but of less merit. All these sketches show an hereditary taste for art, which will, we hope, educate a race of enlightened patrons for artists yet to be born. The Duchess of Gloucester's sketches (6, 7, &c.) of friars, gamekeepers, shepherds, and fishermen, though rather careless, are bold and spirited; and have a rough character far removed from the prevalent tameness and servility of amateurs.

PORTUGUESE CANZONET.

Flowers are fresh, and bushes green,
Cheerily the linnets sing;
Winds are soft, and skies serene;
Time, however, soon shall throw
Winter's snow
O'er the buxom breast of Spring!

Hope that buds in lover's heart
Lives not through the scorn of years;
Time makes love itself depart;
Time and scorn congeal the mind—
Looks unkind
Freeze affection's warmest tears.

Time shall make the bushes green;
Time dissolve the winter snow;
Winds be soft, and skies serene;
Linnets sing their wonted strain.
But again,
Blighted love shall never blow!

—LUIS DE CAMOENS, 1524-1579.

Translated by VISCOUNT STRANGFORD.

Mechanical Powers in the World and Movements in the Church.

"The gentleman at Marseilles," says Bishop Jeremy Taylor, "cursed his stars, that he was absent when the ship set sail to sea, having long waited for a wind and missed it; but he gave thanks to the Providence that blessed him with the cross, when he knew that the ship perished in the voyage, and all the men were drowned." We had not to wait upon the winds; the new powers of science waited upon us, the elements only did not thwart. It may be that the extreme diminution of danger and hazard, which is now run by land or sea, causes that the temper of travellers should be less religious than it was. The adventures of modern voyagers are adventures of sentiment, not of rough, rude peril. We do not, therefore, feel ourselves leaning so sensibly on the Invisible Arm, by which we are in reality just as much sustained. Improvements, which appear to augment the independent power of man, do often weaken him morally, by thickening the mist which intervenes between his eyes and the agency of Providence, with its multitudinous angelical workmen. Have we not watched for a sight of the mountain-peak on struggling mornings, while the mists were writhing and clinging about the rocky projections, and, ever when they threw themselves upon an upward current of air, and rose gaily, and grew towards a solid cloud, and the green bosom of the hill began to shine through the transparent vapour, where the sun crept in behind it, and the peak would in a few moments be clear and disengaged, behold! the heavy white volumes of mist have fallen down again, and hang as a curtain before the ravines, and the pine-tops appear above the surface, and we are more weary of our watching, and less near to our desire? So has it been with science and enlightenment, with regard to our better insight into Providence. Light seemed to precede each great discovery, but the self-standing power, which the discovery conferred upon us, clouded once more our moral vision. But we *did* see light. Of that we are sure. It is faith's food.

Yet, if the facile rapidity of travel does tend to diminish our sense of the close presence and present help of God, it, like the other creations of the busy world, may mightily subserve the interests of the Church, and will in fact so subserve them. If the legions of great Rome were for some centuries toiling with the pickaxe and spade to construct mighty roads, by which Apostles might compass the ends of the earth; if those huge arteries were the unconscious preparation which poor, blind paganism was making for the more rapid circulation of the fresh blood that should spring up and stir that monstrous empire, and be an element at once of health and of destruction; may not the wings of modern power be intended for the wings of the weary dove to rest upon as she speeds from one recess of the Church to the other? When there is an emotion in Christendom; when all at once, and in many places, and in disconnected circles, and with unconscious similarity of design, the parts of the Church shall edge forward towards each other, and be fain to piece themselves together once more, and begin to dream again of one spiritual unity, typifying by outward communion that mystically compacted life which it has never lost within; then perchance the Church will gain by the world being in wonderful, unheard-of communication, one country with another. A movement here will be backed up and urged forward and answered by a movement there; the sympathies of nearer circles will cease to be indispensable to success; partial persecution will not be able to put down what a voice from each of the four winds declares to be neither partial nor local; and the earthy sediment, which the rough mixing of man's art produces, will be rapidly and innocuously precipitated by some antagonist purity in another of the moving circles of the Catholic population of the world. When those times come, tendencies, which a hasty dislike, armed with the weapon of accidental authority, may prune away, shall sprout, as in a healthy spring-tide, lustily and many-headed. When those times come, the elements of a better revolution may be crushed, but when crushed they will explode, as things in nature do, and each atom be a new element complete in itself, separate, energetic. When indifference ceases; when men will no longer bear to stand calmly by and look upon active opinions, new emotions, and high-hearted changes; when persecution becomes the lot of an ancient-featured novelty, and, as of old, multiplies the objects of persecution; then, it may be, are better times at hand. For "these are the beginnings of sorrows," sorrows which are in travail of the end.

O vain world, the cheat of your own activity! you are toiling for your enemy. The days may come when these new powers and yet inadequately explored means shall be the weapons of the Church to subdue you back unto herself. The communication of nations is fast growing up into a miracle: but the mechanical unity is only levelling to the barriers, wearing down the partitions and carving out the heritage of a spiritual unity. The world's most independent toil is that of a dishonest and blind trustee, ever over-reaching himself, and the fruit of whose speculations flows at last into the coffers of his ward.—*Faber's Thoughts in Foreign Churches.*

WHEN WILL THE TURKS BE DRIVEN OUT OF EUROPE?—The admirers of Addison will remember one of his most humorous passages in the *Tatler*, No. 155, in which he describes his interview in St. James's Park with a great politician, in the form of a decayed upholsterer. The topics discussed on that occasion have a curious identity with those at present agitating the public mind. "The chief politician of the bench was a great assertor of paradoxes. He told us, with a seeming concern, that by some news he had lately read from Muscovy, it appeared to him that there was a storm gathering in the Black Sea, which might in time do hurt to our naval forces of this nation. To this he added, that, for his part, he did not wish to see the Turks driven out of Europe, which, he believed, could not but be prejudicial to our woollen manufacture. He then told us that he looked upon those extraordinary revolutions which had lately happened in those parts of the world to have risen chiefly from two persons who were not much talked of; 'and these,' says he, 'are Prince Menschikoff and the Duchess of Mirandola.'" Thus we see, that nearly a century and a-half ago, the very bugbear existed which flourishes in our day. May we not hope that a hundred years hence it will still be matter of speculation "when the Great Turk will be driven out of Europe?" To the above in *Notes and Queries* may be added a *very remarkable* prediction which the Rev. Dr. Cumming read to a meeting at the Town Hall at Brighton, on the 8th of March, said to have been copied from an old volume of the fifteenth century, in the possession of a gentleman at Chard:

"In twice 200 years the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.

"But mark, in twice ten years again—
Let Islam know and fear—
The Cross shall stand, the Crescent wane,
Dissolve and disappear."

SELF-REFLECTION.—When men begin to think for themselves, they will soon purify in the process of thought the errors they imbibed from others.

The Nicene Creed.

Not one of those schemes of Biblical belief which, in the lapse of time, has disputed the ground with the Nicene Faith, recommends itself by that charm of interior congruity which this latter so conspicuously possesses. It is this alone that is an entire Belief, and concerning which it may be affirmed that its elements—abstract, moral, and spiritual—are in unison. In this Belief there is proportion, and symmetry, and that grandeur and simplicity which is the inimitable characteristic of a great truth in any department. With this belief at my heart, the logical ground of the historic evidences is firm to the foot: without it, while attempting to give coherence to the body of proof, I tread a shifting sand-bank. Without it, the supernatural narratives of the Gospels stand out as unsustained, and as disproportioned to the doctrine; and I am fain to rid myself of them, if possible: with it, the miracles of Christ's public life take their places of fitness as the graceful accompaniments of the ministry of Him who "dwelt among us" for effecting a purpose far greater than all miracles, and more arduous than the uttering the creative fiat.

Although I can grasp no one element of my Creed, either meditatively or scientifically, for each is a property of the Infinite, yet in the meditative contemplation of it I am at rest; for the object before me contradicts no intuition of my moral nature. The contour is that of majesty—the Person meets and gives contentment to the highest conceptions I can form, both of perfect humanity and of Divine benignity and wisdom.

Then, as this Catholic Belief is entire in itself, and as it fully realizes whatever is true in human nature, and whatever we may conceive of as proper to the Divine nature, so does it interpret itself into the language of my own spiritual life with a happy and a health-giving facility. Those emotions which it finds in me dormant, and which it wakes up in me, I cannot but yield myself to, and gladly obey, when once they are thus quickened.

In an hour of perplexity and dismay—such as are incident to every human spirit that is not lost in sensualities, or occupied with sordid aims—if in such an hour, when the atmosphere of hopeless woe is that in which one can breathe the freest—if at such a time I ask, and ask it as if no bright answer could be returned to such a question, what that eternal life might be which I, such as I am, could be the recipient, and which it would be possible for me to enjoy, or even to wish for—I find my answer in my Creed. This life of the soul—the life eternal, is not what I am either fit for, or could think of with comfort; but it is such as it is fitting for Him to bestow who is what my Creed declares Him to be. If in seasons of saddened thought, amid inveterate hesitations and perplexities and misgivings, I take up the several rudiments of my now actual condition, moral and spiritual—if I know myself to be, as indeed I am, disordered, broken, powerless, faulty, and utterly wanting in any quality or talent out of which I might perchance work the price of my redemption from this state, or might perchance draw toward me the eye of Infinite Compassion—if I feel and know such things as these, and if, while so feeling, I form to myself some notion of immortality, even of an endless consciousness, with all the odds of infinity against me, and thus ill provided for—thus thinking in a way which I am forced to admit is according to a true estimate of myself, then do I shrink back from a boundless prospect of golden bliss, and ask rather that there may be assigned to me, as heaven's best boon, the dimmest corner of the universe, wherein to lie forgotten, and wherein to while away the cycles of an obscure eternity.

Thus dismayed, thus uncomforted, thus tempted to envy the natures around me that are not immortal, if then, by help given me from above, I look upward, if I look sun-ward, if I turn to my Belief, and accept it such as it appears—a truth, heaven-descended, then the darkness of my soul is dispelled by that light. That immortality which, when regarded from a point of view proper to myself, is inconceivable, or, if conceivable, is undesirable, comes now to be contemplated in its own light—it is life-endless in Him, and His royal gift, who is the Light of Light, and the Life of immortality;—it is the gift of Him in whom the perfections of the finite and the attributes of the Infinite are so blended that a boundless and a bright hope comes to its rest upon those unchangeable attributes, brought within our reach by those human perfections.—*From "The Restoration of Belief," a Cambridge (England) publication.*

The Byzantine Painters.

Travellers in Greece and the Levant are, it appears, much puzzled as to the chronology of fresco-decorations in the churches; they find so much similarity in style, arrangement, and treatment, that it is not easy to say whether a work belongs to the tenth or to the eighteenth century; nay, pictures not yet dry look as if they had been executed by one of the masters from whom Cimabue learnt. Monsieur Didron and a party of French archæologists alighting at a convent at the foot of Mount Athos, to rest their weary limbs, luckily stumbled upon a new church, filled with scaffolding, and painters, busy with brush and mortar, covering the walls with fresco; and this was what they witnessed. A younger brother of the master spread and smoothed the fresh plaster upon the wall, upon which the master himself immediately sketched his picture; he was closely followed by the first pupil filling up the outlines of the sketch; a younger pupil gilded the glories, painted the inscriptions and ornaments, while two smaller fellows prepared the colours. The master sketched his picture completely from memory, and as if "by inspiration." Within the hour he drew upon the wall a picture, of superior merit, representing Christ charging His Apostles to teach and baptize the nations: twelve figures nearly the size of life. And while thus productively occupied, he dictated, seemingly from memory, the texts and sentences for the inscriptions which rapidly appeared under the hand of his younger assistant. "Did you execute all these other finished pictures in the same manner as you do that?" asked the astonished traveller. "Yes," answered the painter, without looking up from his work. The Frenchman knew not what to think, expressed his wonder, his admiration; the busy master could not understand what there was to be wondered at, was surprised at the surprise; Nothing simpler than his proceedings, he observed, "there are hundreds of others on Mount Athos who do the like; it is the way our fathers taught us, as they were taught by their fathers; and, beside, it is all written down in this book, you see." It was a manuscript, in modern Greek, with a profuse mixture of Turkish, Russian, lingua franca, and even German expressions; and the book before us, printed at Treves, is a German translation of it, with notes and emendations. A very curious book, indeed, the manual and text-book of the Byzantine painters' "complete art," strictly adhered to, and handed down from father to son, a thousand years or so.

Holy Mount Athos, with its 935 churches, chapels, convents, and hermitages, and its 6,000 monks, mostly Russians, is the great painting academy of Eastern Christendom, and artists, armed with brush and manuscript-book, wander from there all over Greece, Turkey, Russia, and decorate the sacred edifices of all orthodox believers of the nineteenth century, in strict obedience to and imitation of the designs of their forefathers of the ninth. More or less perfect in design, but always respectable in technical skill and execution by virtue of constant repetition; debarred from all invention or originality by unchanging adherence to the canon, they figure forth saints, apostles, and sacred heroic stories, much as the bee builds its hive and the beaver its hut. The starting-point of the supremacy of old Hellenic Art was when they broke through traditional routine, and brought life and movement into the conventional types of Egypt and Asia; and here, by a strange reversion, is their land the nursery of such an Asiatic death in life! Such a practice in an important element of social life must be symbolical of many things. The formative expression of the religious thought of this people has remained fixed for a thousand years, so that, in a living changing world, the *thought* must be necessarily either dead or falsely expressed.—*Westminster Review.*

COPYING PAPER, OR MANIFOLD WRITER.—Mix well together until it forms a uniform paste, lamp-black and lard; rub this mixture over a good absorbent paper, until it is thoroughly impregnated; then wipe off the superfluity with a soft rag. When writing, place this copying paper under the sheet to be written upon, and over another sheet whereon the copy is desired; as the writing is performed, a faithful copy will be impressed upon the bottom paper.

THE CHURCHMAN.

NEW YORK, MAY 24, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—The sermon, of which we present a brief sketch in our Church at Home department, on the occasion of the Institution of the Rector of St. Peter's, Brooklyn, last Sunday, contains one or two points that have, for several reasons, a seasonable interest at this moment. Its inculcation of the duty men owe to God in the matter of Church building, for instance, was as well-timed as it was forcible. For there certainly is among us, in this mammon-loving age, far too little concern for those material things which are designed to promote the advancement of God's glory and the good of His Church. But chiefly were his remarks most pointedly in season which had reference to the Pastoral Office. The words of his text, "But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing," he showed were applicable to the case of Christian Pastors. "There were those," he said, "who thought they fulfilled their duty to God, and to the flock of which they were overseers, if, whilst living themselves in luxury and ease, they but preached to them from the pulpit in words that cost little more than the breath that uttered them, and for the rest of the week gratified their literary tastes, addicting themselves to whatever employment best suited their aspirations, and not unfrequently seeking to have appropriated to themselves a distinction and eminence that pertained to quite another sphere. These were destitute of the true spirit of their Master; they were cursed as deceivers; emphatically they vowed and sacrificed to the Lord a corrupt thing." This, though strong, is yet true, in its spiritual significance. And without, we trust, being either *ungentlemanly*, or *discourteous*,—for, really, truth is not, in holy things above all, to be sacrificed to any mere false politeness,—we may not unreasonably hope that they will not be lost on those to whom, in the face of the world, they may, however indirectly, apply. To say nothing of *Ordination*, the office of *Institution* is full of solemn thoughts, and renewed obligations, respecting the duties of Christ's *Ministry*. The prayer of the Instituted Minister, kneeling at God's Altar—"Be ever with me in the performance of all the duties of my ministry; in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy Holy Word"—this, we say, is a supplication which of itself commits to a responsibility in the discharge of those duties, that is not to be trifled with. Well may congregations be asked to offer for their Ministers their heartfelt prayers to Him, "without whom nothing is strong, nothing is holy," and whose Holy Spirit is ever necessary to "direct, sanctify, and govern both their hearts and lives, in the ways of His laws, and the works of His commandments!"

—Anxious, for the sake of justice, to afford every prominency to the following communication, we cannot do better than give it a place here:—

RECTORY OF CHRIST CHURCH,
Brooklyn, May 18th, 1855.

To the Editor of The Churchman:—

SIR,—In your gentlemanly and courteous notice of the *contemplated* change in the Editorial management of the *Protestant Churchman*, which was announced in that paper on the 12th inst., you assert that I was connected with its management before this arrangement was made, and that the number announcing the contemplated change was issued upon the responsibility of the new Editors; both of which statements are untrue.

Yours, &c., E. H. CANFIELD.

We very much regret that we should have been premature in coupling Mr. Canfield's name with the paper in question; but it was a most natural conclusion to come to, after the public announcement that an arrangement *had been made* for securing his co-editorial services, and which conveyed the impression that he had entered upon his duties. We readily and heartily apologize, however, to Mr. Canfield for the mistake; and we have the more pleasure in doing so, since his evident anxiety to free himself from the stigma which he could not but feel that the subject of our complaint cast upon him, by disowning a connection with the paper at the time when so discreditable an Editorial act was committed. We must attribute it, therefore, we suppose, to Dr. Anthon himself. Let us hope that his new colleagues have at least remonstrated with him upon it. Still, there might have been, on Mr. Canfield's part, some expression of regret, if not of disgust, at the act we had to condemn; whereas there is not one word,—only his disclaimer evinces the shame. For our part, we think that no clergyman can, with any credit to himself, and therefore certainly not with advantage to the Church, connect himself, without some previous purgatory process at least, with a journal which can slander members of its own communion as the *Protestant Churchman* has on more than one occasion lately done. Such conduct can never be Christian—to say nothing of "gentlemanly and courteous." And as Mr. Canfield appears to be so very sensitive as to these latter qualities, we trust that he will exert a salutary religious and moral influence in his new vocation.

—We lately noticed the interesting Services at the Chapel for Deaf Mutes. It will be seen by an intimation we publish elsewhere, that the address recently delivered by their respected Pastor is to be repeated, and we would earnestly advise all who are interested in so really important a cause to be present on the occasion.

—The few remarks entitled "Churchmen and Dissent," which we have copied from a little work by an eminent Anglican Divine, present the question of Sectarianism in its true, because charitable and Christian light, in so far as those are situated who are its subjects, and as we are concerned with whom they are at variance. Ours, we must of necessity believe, if we are faithful and in earnest, is the "more excellent way." There can be no doubt, indeed, of its being true that "schism is a sin." This is expressly the doctrine of St. Paul, who so emphatically enjoins the Ephesians to "keep the unity of the Spirit in the bond of peace," because there is but one God, one Faith, one Baptism, and one Body of Christ, which is the Church, and cautions us to "mark them which cause divisions, and avoid them." We have the same teaching in the writings of the Fathers of the Church, particularly St. Ignatius and St. Cyprian. But then, as the article we refer to observes, though "sin there may be, and is, yet in God's estimation the sin may lie not with those who out of ignorance have become schismatics, but with us who by our own lamentable deficiencies have made them so." Let us, then, as Churchmen, who, having higher privileges, ought to claim a superiority, first look at home, and see whether we really profit by, or are only abusing our advantages,—in which case, "let the sin of schism bear itself back upon our own conduct." But, in any case, "let it be viewed in sorrow, as a thing to mourn over; and let those guilty of the sin be viewed in the light indeed of erring brothers, but brothers who may be reclaimed." Still, there is another respect in which, as Churchmen, we are directly responsible. Are we ourselves, as such, "in the unity of the Spirit?" Have we not, rather, but too much cause to "lament our unhappy divisions?" Do we ourselves practise that first great duty, obedience to God, and, as a necessary consequence, obedience to His Church? "You who blame others, are you yourselves entirely free? Dissent is this—difference of opinion from the Church bursting into separation. Now there may be many not actually in separation, but yet who bear within them the *principle* of dissent—that is, a maintaining of their own opinion in opposition to the Church privately." This, we may depend upon it, is incontrovertibly true. Are they, then, who follow their own ways thus obedient? "Are *they* obedient to the Church—obedient to her in her holy days, in her fasts and festivals, in her rubrics, in her ceremonies, in her ordinances, in her sacraments? Do *they* assent and consent to all she says in her creeds, and all she explains in her articles; and this without murmur, or mental reservation, but with patient submission of their judgment to hers? Alas! if not, where is their consistency?" Ay—where indeed! And how can such, if such there be, among the Clergy, with any truth be said to fulfil their ordination vows? Such persons are, in their own case, acting on the very principle they pledged themselves to oppose, when they vowed to use their best endeavours to "drive away all erroneous and strange doctrine." And with what sincerity can such ever pray—as pray they do—"From all false doctrine, heresy, and schism, good Lord, deliver us!"

—The news from Europe becomes more and more intensive. The war is disastrous to all concerned. Not only is Sebastopol still not taken, but all hope of its capture would now seem to be abandoned, for the allied forces are being withdrawn from its heights. Thus all the blood and treasure expended in the Crimea cannot be said to have had one practical result, as respects the object in view. It has been an awful loss to the belligerents on either side, and a gain to no one; for the point in dispute is as far from being settled as ever. To aggravate the prevalent anxiety and apprehension, an attempt has been made on the life of the Emperor of the French: he was fired at twice, in the streets of Paris, by the same hand—that of a wretched Italian desperado. What might have been the consequences, not to France only, but to England also, as her ally in a critical conflict, had Napoleon the Third fallen under the shot of the assassin, it is fearful to contemplate. Anarchy might not improbably have once more arisen among the French; and the English might have been left single-handed to cope with a power which both combined find it so calamitous to contend against. There is but one sure refuge in this, as in every other time of need. It is in God alone that either nations or individuals can securely depend, as their "hope and strength," their "very present help in trouble." And the only chance for Europe at such a crisis, is to be found in a submissive regard to the precept of the Psalmist—"Be wise now, therefore, O ye kings; be learned, ye that are judges of the earth. Serve the Lord with fear, and rejoice unto Him with reverence." This is what, in spirit and in truth, they have not yet done; and until, as nations, they humble themselves to do it, there can be, there ought not to be, either hope or trust.

WHITSUNTIDE.

We are close upon another of those solemn occasions, the setting apart of which is one of the means adopted by the Church of Christ for the purpose of impressing upon the minds of her members the divine tokens of the Gospel dispensation, the mysterious facts of the Gospel history. There is, and ever has been, since the most primitive times, a train of anniversaries and holy days, instituted by the Church, with appropriate religious services, to be commemorative of the more prominent and important points in the Redeemer's life, and death, and resurrection—of the events immediately following thereon—and of the labours and virtues of His Holy Apostles and Evangelists. They are occasions which deserve to be held in grateful remembrance, replete as they are with hallowed associations, and abounding as they do with hallowing influences. They have descended to our day from the early Fathers of the Church, through a lengthy vista of years. They were ever piously welcomed, we may be sure, by those who have shone as the brightest lights in the Christian firmament. To the glorious company of the Apostles, to the goodly fellowship of the Prophets, to the noble army of Martyrs, to the Holy Church throughout all the world, such sacred solemnities as these could never fail to strike a chord which would excite in their breasts the most glowing sympathies; and even in times long, long before the Christian era, solemn Festivals and Fasts were constantly had recourse to for kindred objects to those which the Church of Christ has now, as she has ever had, in view. The discerning and unprejudiced Christian mind cannot but see and feel the holy significance of such institutions; and the heart devoted to Christian duty cannot but love to preserve the annual memory of those interesting and important transactions, that involve so much on which its highest hopes depend. The Advent of the Redeemer, the mystery of His Incarnation, and throughout the great events of His pilgrimage to His Ascension into Heaven—all this we have so far in this Christian year had brought before us, so as to make Him and His doctrine the great object in all our Divine Services. And now, having just celebrated the last memorable occurrence of His having "ascended into the Heavens," and prayed that since He is no longer here we may not be left comfortless, but may have "the Holy Ghost to comfort us, and exalt us to the same place whither our Saviour Christ is gone before," so, in due course, we are about to commemorate its blessed realization, when the day of Pentecost being fully come, God did indeed teach the hearts of his faithful people by sending to them the light of His Holy Spirit—a time the very name of which, as hath been well observed, is "symbolical of those vast diffusions of light and knowledge which were then shed upon the Apostles, in order to the enlightening of a world then in the darkness of superstition and idolatry." So that, in the fervent words of a Christian poet—

"Sphered in its orb, each radiant Festival
Upon our annual path in turn appears,
And like the lights on the ethereal wall,
Each its new shade of varying lustre wears,—

Each its new thought, new lesson, till at length
The combinations of their brightness blend
To form the wreath of Truth,—light's gathered strength,
The knowledge of our God, our being's end."*

Whitsuntide, there is some reason to believe, merging in its institution, as it did, that ancient feast of Pentecost, of so great eminency among the Jews, in memory of the Law being delivered on Mount Sinai at that time, together with that solemn event of no less note among Christians, the descent of the Holy Ghost, was instituted by the Apostles themselves as a Christian Festival—an idea which is supposed by many to receive no slight countenance from St. Paul's earnest desire (Acts xx. 16) of being at Jerusalem at this time. But be this as it may, there is every assurance that it has been universally observed in the Christian Church from the very first ages of its existence; as there is no doubt it will continue to be until the Church Militant here on earth shall at length become the Church Triumphant in Heaven.

* Williams.

Our attention has been called to a custom prevalent among us at this season—and which is the principal occasion, indeed, of these remarks—of urging upon parents the expediency of bringing their children to Holy Baptism at this especial time, from its having been of old a remarkable period for the administration of that Sacrament: the circumstance of the catechumens who were then baptized, as well as those who had been baptized at Easter, appearing in white garments, being, in fact, one probable reason of the name *Whit*, or *Whitesuntide*. There can be no objection to taking advantage of this or any other holy season to enjoin the duty of parents not neglecting to bring their children to the Font. But there is certainly the danger, which cannot be too carefully guarded against, of its being supposed that Baptism may properly or safely be deferred to any such special occasion. If that Holy Sacrament be, as our Church teaches this, "necessary to salvation," even in the case of infants surely it can never be right, on any pretext whatever, to encourage its being put off to any distant occasion, however special or remarkable that occasion may have been under circumstances which have scarcely any existence now. It is quite true that Whitsuntide was originally appointed for this purpose, in memory, as we have already said, of the Baptism of the Apostles with the "Holy Ghost and with fire," and of their having at that time themselves baptized three thousand souls. But as Bishop Hobart, in his *Companion for the Festivals and Fasts*, has well pointed out, "Infants and sick persons receive Baptism *at all times:* the Baptism of adults alone was deferred to these stated periods." And, again, that "these stated times were appointed for the Baptism of adult converts, in order that they might be prepared by catechetical instruction, and by the examination of the Bishop or Presbyter, for receiving this Holy Sacrament, for which also they prepared themselves by prayer and fasting in the season of Lent."

There is involved in this question the full importance of that Sacrament, in so far as infants are concerned. For the practice of Infant Baptism certainly appears to be a necessary consequence of the doctrine of original sin; as, if it be only by union with Christ that the children of Adam can be saved, and if in Baptism, according to the Apostle, we "put on Christ," then is it essential that even infants should thereby be partakers of the free grace which, though thus offered *to all*, must with all be applied *individually*. We refrain at present from dwelling on this subject. But it is a most important one; and Churchmen, the Clergy above all, cannot, we humbly conceive, be too careful to avoid giving encouragement, however indirectly or slightly, to anything which may be construed into an implication, that such a Sacrament may safely await a convenient season, instead of being enjoined as admitting of no reasonable delay. Yes—that Christian rite is one to which parents may well hasten with their infant offspring, seeing that it is the fount of such inestimable blessings for time and for eternity. For most true it is—

"A few calm words of faith and prayer,
A few bright drops of holy dew,
Shall work a wonder there
Earth's charmers never knew."*

UNIVERSITY EDUCATION.

Whatever may be the case with many of the colleges in this country, there has ever been that, it must be confessed, in the English Universities which has answered, in some degree, at least, to the meaning of the term EDUCATION in all its comprehensiveness,—practically verifying the principle laid down by perhaps one of our highest American authorities, quoted by us but a week ago, when he insists that knowledge does not comprise all which is contained in so large a term, but that there must, in addition, be something to discipline the feelings, restrain the passions, inspire worthy motives, inculcate pure morality, and instil a profound religious feeling. The acquisition of what the world calls *knowledge*, indeed, is not to be pursued at the risk of sacrificing that which is, both for time and eternity, so much higher and holier. "That man," says Locke, "must have a strange value for words, when he can think it worth while to hazard the innocence and virtue of his son for a little Greek and Latin, whilst he should be laying the solid foundations of knowledge in his mind, and furnishing it with just rules to direct his future progress in life." And this is, so far, all true. But then the knowledge in question must comprehend all which our own philosophic countryman has enjoined, or it will be comparatively worthless. For that which has to be acted upon is a living thing, full of action, and with its own laws of action, quick as thought itself, unseen and untraceable; yet acquiring at every turn innumerable combinations, the progress of which no human eye can follow, no human hand control. The process, in short, is a divine thing; and it must ever have respect to the "divinity that stirs within us."

The English Universities, with all their faults—and they have never, perhaps, been entirely without them—have yet realized a principle of collegiate education, using the term in its comprehensive sense, more perfect than that illustrated in the educational institutions of any other country. And this admission does not really imply any such disparagement of our own collegiate system as may at first sight appear. For ours has had no such advantages, either in its original constitution or its prevailing characteristics. Our colleges have not the primary resources, or the potential prestiges, or the controlling principles, which those of England can boast of, and which have combined to make them so influential as thorough educators. It is scarcely possible, we believe, to overrate the practical benefits which the English Universities have conferred upon the realm, in its highest interests, whether of Church or State. But we give a testimony in this behalf, in another part of our present sheet, which here in America has a peculiar value, since it is that of a native of our country who has himself, in his own person, experienced and illustrated it, and been enabled thereby to attain, though an alien by birth, to some of the highest honours of the kingdom. Lord Lyndhurst left this his native land when a boy, with his father, Copley the painter, who went to England in search of fame and fortune, both of which he succeeded in acquiring. While rising thereto, he placed his son at the University of Cambridge, to prepare him for the profession of the law; and so well did the education he received there accomplish its object, that he rose rapidly to the highest eminence at the bar, and in the Senate—was raised to the woolsack, and made a Peer of the Realm.

It was on the occasion of the House of Lords going into Committee, the other day, on the Bill for Reforming the University of Cambridge, that Lord Lyndhurst made the remarks we have given in another column, cautioning the House how it dealt with so venerable, so valuable an institution. "I hear it repeatedly said," he observed, "and I hear it with great regret, that the system of instruction at the University is becoming obsolete; that the Universities are below the age; and that great, essential, and radical changes ought to be made in the system of instruction pursued there, and the mode in which it is carried out. My Lords," he continued, "I think that there is not the slightest foundation for any such opinion, and I should feel very great regret at finding any essential alteration introduced into the system." And then he proceeded to show how it was, and to illustrate the happy results of such a system, by adducing some illustrious examples of its practical benefits. Not classics and mathematics merely, important, indispensable, as these undoubtedly are, but philosophy, oratory, history, the physical sciences—the laws and institutions, religious, military, and political, of the ancients—and composition, in the ancient languages, and in their own tongues. And last, and most important of all, the cultivation deeply of the principles of religion and morality. "I confidently submit to your Lordships," he declared, "that no system of study can be better calculated to form the character of a gentleman—I use the word 'gentleman' in its most comprehensive sense." And when he went on to show what were the personal instances of vast individual good thus produced by the cultivation of such accomplishments, along with the more solid branches of learning, he made a practical application of his argument, the force of which it was utterly impossible to resist. "My Lords," exclaimed our distinguished countryman, "no University has ever produced more distinguished or more extraordinary men than the University of Cambridge. It gave to the world the great father of inductive philosophy, Bacon, and the immortal Newton. It produced Milton, the sublimest of poets, Spenser, the majestic Dryden, Cowley, Byron, and a long line of illustrious men of our own day. Among men renowned for their knowledge of English jurisprudence, whom it numbered among its sons, are the noble names of Coke, of Camden, of Thurlow. In the statesmen who sprang from it are the sagacious Burleigh, the brilliant Walpole, and that finished orator and greatest of statesmen, William Pitt. Nor in modern times has it failed to furnish the country with a noble example of a statesman in the person of my noble friend (the Marquis of Lansdowne), than whom no one has shown, during his long career as a statesman and a member of your Lordships' house, more tact, more eloquence, or more sterling good sense. Then again, when I look to the Right Reverend benches, I cannot but call to mind the names of those great classical and learned men whom Cambridge has produced—Jeremy Taylor, Bentley, Porson, and a long list to repeat whose names alone would occupy a summer's day. Such, my Lords, is the system of instruction which has been followed at the University of Cambridge, and which, even in old times, produced such glorious fruits. Let us, therefore, be careful how we impair the efficiency of that system by new devices, interfering with that solid system of education which has hitherto been followed by such splendid results." Well, indeed, might he say all this—well might he administer such a caution, at such a time: he himself a living example, and one of the brightest, "in modern times," of the "glorious fruits," the "splendid results," produced by that system of collegiate tuition and University education. From the galaxy of British worthies he enumerated, his native country here, as well as his adopted one there, has derived, from first to last, no small advantage, and will continue to derive so long as it has literature, science, yea, and free and enlightened institutions, to boast of. So that neither are Americans uninterested in the fate of an educational system, the enlightening influences of which have more or less pervaded, and will still pervade, the whole social and political fabric of their country.

* Keble.

AMERICAN LIBERTY.

Our attention has been called to an article on this subject in a popular English journal, which we have copied into another part of this sheet; and we avail ourselves of the opportunity of briefly remarking, as to the question it involves, how important it is to society, and in its highest interests, that those more righteous principles should be brought into action, in connection with such a subject, which Christianity inculcates, and which the Church would enforce. For, as the writer we have quoted justly observes, "it is a grand experiment, the American Republic—the noblest of its kind that has ever yet been made; and if it is guilty of immoral excesses, these may, with charity, be ascribed to its youth and inexperience." Such undoubtedly is the case. We are in a state of growth. "Young and lusty as an eagle," we are only acquiring the solidity and staidness which belong to maturity. It is truly said, that "everything is transitional in America: everything is changing; the original principles of the federal constitution are changing—many of them are gone." At any rate, they are adapting themselves to the necessity of the times and our progressive position. For *it is* progressive, and will be till our nation reaches its destiny—whatever that is to be. That *it may*, perchance, be a great and glorious one, who can doubt, that looks around him and beholds our daily augmenting resources, material and intellectual? But it is complained of, and not without reason, that in the mean time, a system of democracy is in operation among us, the practical development of which cannot but cause uneasiness *for the future*, notwithstanding the indifference with which it is too much regarded *for the present*. As in the article referred to it is justly observed: "This system is a growth; and as Washington, Franklin, and others, could not foresee the result to which their federalism has attained in our day, so neither can the people of this generation determine what is to be the ultimatum of this growth even twenty years hence. We can only be certain of this: that the present system cannot stand, for it is condemned by the best and wisest of the citizens, and is revolting to the moral sense of every well-disposed mind." Nor is the writer in question very far wrong, when he shows "that the American Legislature is chosen and overruled by the caucuses, or the self-elected stump-orators, who contrive to foist themselves into the nomination committees, that carry all before them, and that quiet citizens prefer minding their own business, and letting things take their course." This, we say, it must be confessed, is not very far from being literally true; and great is the pity that it is so. Some will tell us, that such a state of things, in our Commonwealth, as at present constituted, is unavoidable. Surely, then, this makes only so much stronger the argument for pushing forward the moral improvement of the great mass of the body politic. There is, we see, on every hand, in rampant action, what Byron calls

"The wish—which ages have not yet subdued
In man—to have no master save his mood."

Yet this it is that it is necessary, if not to subdue, at least to moderate; and the necessity is always the greater, in proportion to the degree of liberty which a people enjoy. Republics have hitherto failed from the neglect of this necessity. Sometimes the wish that is to be subdued, or restrained, was that of *one*, at other times of *many*, in the ascendant. England had its Republic—or what was called so—once. But it failed—miserably failed. And see what one master mind that lent its aid to carry on the business of the Commonwealth, has put on record of the great principle that is to guide and direct the rulers under such a political system, if it is ever to be safely and successfully carried out. "He who," said Milton, "would restrain the reasonable soul of man within due bounds, must first himself know perfectly how far the territory and dominion extends of just and honest liberty; for the ignorance and mistake of this high point hath heaped up one huge half of all the misery that hath been since Adam." Nothing, assuredly, can be truer than this; and without that knowledge, and the application of it, there can be no very sanguine hopes for the destiny of our own or any other country.

The "territory of just and honest liberty," though it may be chalked out by the natural mind, must yet have the spiritual to direct and enforce effectually a due restraint within its limits. And when the Apostle, under the inspiration of Heaven, so emphatically enjoins, "Honour all men; love the brotherhood; fear God; honour the king"—he inculcates that against which the natural man is ever inclined to revolt, and to which religion alone can ever induce him uniformly to yield. Not that when men transgress the limits of that "territory of just and honest liberty," they gain any more freedom by the transgression—nay, they lose by it immeasurably. For *license*, which is the excess of *liberty*, only makes men slaves; since no man can be free who is in bondage to those evil passions which then take captive his will—that external influence of evil which, when once its chains are upon us, it is next to impossible to shake off.

The principle of morals which is essential to the peace and welfare of society, in any state of civilization, is a divine principle; and its operation can only be successfully brought into effect in proportion as its divine character is recognised and respected. The heathen knew this. Plato acknowledged it, when he inculcated the necessity of conforming to those forms or laws of right which exist in the world, and which he considered as flowing from one primary type or form in the nature of God, which is the source, in short, of all the authority, all the obligation that is over and upon men, where order, and not anarchy, prevails. Still there was wanting "the motive and the cue" to a real and full conformity to that principle, which to the heathen mind, after all, was so disputable and difficult a question. But in the great cause to which our journal is devoted, it is all made perfectly reasonable and comprehensible. "The Church," as the *Christian* philosopher so well explains, "establishes a new relation between ourselves and our fellow creatures, which completely solves the problem; and reconciles all the various duties of society with the one duty to Almighty God. It describes all its members as forming one body, as being animated with one spirit; as being actually incorporated in the Body of our Lord; so that we are henceforth to see Him in every true member of the Church around us. 'Children, obey your parents in the Lord.' 'Servants, be obedient to them that are your masters, as unto Christ.' 'Wives, submit yourselves unto your own husbands, as unto the Lord.' 'Submit yourselves one to another in the fear of God.' 'Whatsoever ye do, do it heartily as unto the Lord, and not unto men.' 'Know them which labour among you, and are over you in the Lord.' This is the uniform language of the New Testament."* And of this it is that the Church is not only the witness and keeper, but the promulgator and inculcator. Into the Church, it is true, we must first be baptized, as into the Body of Christ. Through that means alone is the Holy Spirit promised. And, as our Lord Himself declared, "Ye must be born again"—"ye must be born of water and the Spirit." The Church, then, is that in and through which this regenerating operation must be performed. And it is the Church which instils into the hearts of all her children those principles, without which our liberties can never be blessed. Her words to them, from their very childhood, are—"Do unto all men as ye would they should do unto you; honour and succour your father and mother; honour and obey the civil authority; submit yourselves to all your governors, teachers, spiritual pastors, and masters; order yourselves lowly and reverently to all your betters; hurt nobody by word or deed; be true and just in all your dealings; bear no malice nor hatred in your heart; keep your hands from picking and stealing, and your tongue from evil speaking, lying and slandering; keep your bodies in temperance, soberness, and chastity; covet not, nor desire, other men's goods; but learn and labour truly to get your own living, and to do your duty in that state of life unto which it shall please God to call you." Such, we say, is the constant teaching of the Church; and were it but more widely diffused, and more generally respected, what would not be the blessings of our free institutions, what might not be the destiny of our mighty nation!

THOUGHTS ON CURRENT EVENTS.

Events of the kind which usually attract our thoughts, are at this moment unusually rare on this side of the Atlantic, while they have come in a flood from the other. We hear, almost at the same moment, that the Vienna Conference has been broken off, that Sebastopol is ascertained to be impregnable, and that the Palmerston Ministry is tottering to its fall. The latter is not a mere consequence of the other two. Lord Palmerston was selected by the British nation as the man for the emergency, and he selected Lord Panmure as the man to carry on the war. Both have proved eminently unfit for their places. The latter has done nothing but carry into effect some plans of his predecessor, which he found matured in the office. The former has done nothing. The nation may learn from these facts, if it will, that it is not so easy to choose the fittest among untried agents, or so culpable to be deceived in the matter, as they had been led to believe.

The Vienna negotiations are over, and there is, as we always supposed would turn out to be the case, no hope of peace. The broad foundation for our opinion was, that the war was designed to put a bridle on Russia, and that Russia would never submit to be bridled. Of the four famous propositions, only two were settled. Russia agreed to admit France, England and Austria into partnership with her in the affairs of the principalities. So long as she retained any share in the protectorate, she had precisely the same pretext for intermeddling in their affairs as if she had been their sole protector. This was all she wanted; her power and her vicinity would do the rest. The navigation of the Danube is admitted to be *de jure* free. Russia would have no difficulty in agreeing to any stipulations which might seem to render it so *de facto*, except the only effectual one, that of placing the mouth of the river in the hands of some other power. This the Allies did not feel themselves in a condition to propose.

But the third question was that on which the negotiation

* Sewell.

broke off, as it was that which was the pivot of the whole matter. The avowed object was to lessen the power of Russia in the direction of Constantinople. Her objections to the thing itself are invincible, and it is merely absurd to expect her to enter seriously into the discussion of the means whereby it may be effected. Two projects were proposed. The first was, virtually, that Russia should have no fleet in the Black Sea; the second, that she should have only a limited number of ships. Neither could be accepted; because both were fitted to irritate the pride of Russia. Neither, if accepted, would have been of any use; because for that very reason they would have been evaded. Such stipulations, or anything analogous to them, have not been usual in modern times. Among the ancients they were more familiar. But they were only imposed by a belligerent who was decidedly the victor, at the gates of the capital of the vanquished. This fact renders them too insulting to be accepted by a State whose power is yet unbroken. They were always violated at the first moment at which the contest could be renewed with any hope of success.

Lord Derby has, we see, taken the ground that they were not satisfactory, as they are not; for anything short of establishing a counterbalance to the Russian power in the Black Sea would be relinquishing the objects of the war. This can only be done after wresting Sebastopol from Russia, by placing it in the hands of some power willing and able to defend it against her. This cannot be Turkey, for she is too weak; nor can it be France or England, because they are too strong. The possession of Sebastopol, by either of those powers, would make each power, virtually, the possessor of Constantinople. That is a position which no one of the great powers can permit any great power but itself to hold. Such are the diplomatic difficulties which would beset the question of Sebastopol, if the military difficulties were overcome, and the place taken.

This, however, is an event which does not seem likely to occur. Since the early ages, when the fortifications of cities consisted simply in thick and lofty walls, the science of fortification has been continually advancing; but the science of attacking fortified places has kept continually in advance of it. This was the more remarkable, as in every other case the progress of science has tended towards the permanence and security of nations. So long as the fortifications of cities were composed of masonry, all that was necessary was to knock down the wall, so as to make what was called a practicable breach, that is, one by which the besiegers could enter the city, after climbing up into it over the ruins which had fallen during the destruction of a part of the wall. It was found that the besiegers, acting upon a larger circle, could always bring a sufficient amount of artillery to bear upon some part of the wall, to break it down. The whole science of military engineering was devoted to devising means of counteracting this advantage. But the advantage was in the nature of things, and science on both sides being equal, the natural advantage prevailed. It became an axiom, that a place invested was a place taken.

In time, it was discovered that fortifications of earth could not be knocked down like stone walls; because a shot would bury itself in the earth; but they were liable to the objection that they could not be made perpendicular, and might therefore be stormed without a breach. But so long as they were mounted with cannon, it was by no means easy to approach them. As against earth-works, the contest between the besiegers and the besieged came to be, who should dismount the guns of the other, and so silence the fire, which was to cover or to destroy the storming column. But the Russian engineers at Sebastopol have improved on the system. Relying on the fact, that an earth-work cannot be knocked over by artillery, they have erected several tiers of them, the highest behind. They have thus solved the problem of opposing the fire of the besiegers by an equal fire, while the guns on the innermost batteries are not near so likely to be destroyed by the fire of the beseigers, as those in front. The interior batteries commanding the exterior fortifications render it impossible, or at least very difficult, to storm them. Defended on this system, Sebastopol is impregnable so long as it can be supplied with men, guns, and ammunition; that is, until it is invested by sea and land. While men, guns, and ammunition can be obtained, new earth-works and new batteries can be constructed, and the city continually becomes stronger. If the supplies were cut off, the besiegers might in time destroy all the guns in the town, or the besieged might consume all their ammunition, and so the place be at last stormed; but it cannot be taken by a partial attack on one side.

Such is the view, which has been recently developed, of this extraordinary siege. Of course, we have not knowledge of the subject sufficient to enable us to judge of its soundness; but it looks plausible. Apart from any connection with the siege of Sebastopol, we confess that we consider the new system of fortification, supposing its principles to be sound, a valuable discovery, because its tendency is to check the progress of invading armies, and thus to diminish the probabilities of wars of invasion and aggression.

The raising the siege will probably be the death blow of the Palmerston administration, which has shown itself utterly unequal to its position. There are two candidates for the succession. Either Lord Derby and his conservatives must again come into power, or Lord John Russell must be Premier at the head of a cabinet of Radicals. Of the two alternatives, we need scarcely say that we prefer the former, as the best for the Church of England; although we regard them as, for her, merely a choice of evils—the third alternative, the existing administration, being, probably, as great an evil as either of the others. It seems not unlikely, that it may devolve on Austria to decide the question between these competitors. Should she take part with Russia, France and England would be driven to reconstruct the kingdom of Poland. In that case, the Kossuth doctrine of nationalities would come into play, and the war involve a series of revolutions. In a warfare of this sort, the Radicals would be more at home than the Conservatives, and the British nation would probably choose them for its governors. If Austria declares war against Russia, the war will probably be conducted in the old-fashioned way, by means of armies and fleets, to the management of which the Conservatives are probably fully as competent as the Radicals, and other circumstances might incline the balance in their favour.

The agitation for administrative reform is taking a definite shape, and a society, with a large command of money, has been organized to carry it into effect. The object is to secure the putting the right man into the right place. All now are agreed that this is a consummation devoutly to be wished; but how is it to be brought about? The difficulty in the way is the corruption of human nature. There are only three ways in which promotion can be distributed; by seniority, by selection, or by purchase. The last is palpably wrong in itself, and could not be tolerated, except as a mitigation of the abuses connected with the other two. Promotion by seniority involves one of three evils. There must either be an enormous expense incurred for a retired list, or, what is really the same thing, by a long active list, filled at its upper end with the names of men who are no longer fit for active service; or else the active list must be exclusively composed of superannuated men, to the exclusion of younger men who could be really useful. The first of the many complaints which have been made in this war, was that the English captains of engineers and artillery, in which bodies promotion is exclusively by seniority, were of the same age as the French generals. In the American Navy there is no captain who has not been forty years in the service, nor, we believe, a commander who has been less than thirty. The first step in any service must always be given by selection or by purchase.

It is, in fact, selection which is relied upon as the means of getting the fittest man into every possible position. But who are to be the selectors? The problem will be solved when we can find men to govern who are possessed of absolute power, perfect virtue, and perfect wisdom. Those whose wisdom is imperfect will make mistakes; those whose power is not absolute will find themselves embarrassed in disposing of incumbents, and those whose virtue is imperfect will make appointments upon questionable motives.

The great difficulty is to exclude favouritism from the operation, and it resolves itself into the corruption of human nature. It is said, why cannot governments be as well served as corporations, firms, or individuals? For two reasons: those who administer governments have not as absolute power as those who administer the affairs of firms or individuals, and although they may be as morally honest, they have not so much of that kind of honesty which consists in an absorbing interest in the matter in hand. It is hardly true that corporations are better served than governments. They have very good routine officers, and so have governments; yet even on that point the amount of evil which results from the incompetence or negligence of the routine officers of corporations is very large. Even in the affairs of the largest corporations, emergencies are far less likely to occur than in those of governments, and the incompetence of their officers is, therefore, far less likely to be exposed. We are, nevertheless, frequently hearing of cases in which the officers of corporations are unequal to emergencies, or in which their dishonesty proves that the right man is not in the right place. The want of an overwhelming interest in the question of fitness, felt by the selecting power, is one cause of the evil; another, is the necessity of not giving offence to influential men, in whose power the selectors, to some extent, are placed; a third cause is undoubtedly honest mistakes.

Firms and individuals are certainly better served than corporations, because those who conduct their affairs have, within their sphere of action, absolute power, and because their interest in the success of their schemes is so overwhelming as to overbalance all other motives. A nation cannot be its own selectors. It is too large a body to act, except by choosing between two names proposed for its selection, and it will always decide between them upon some principle of private interest or of favouritism, because each individual voter will have but a small interest in the due peformance of the duties of the office. Suppose the Postmaster of New York were elected by the people. How many votes would be cast for the fittest man, beeause he was the fittest man? Ninety-nine voters out of every hundred would have no interest in the conduct of the post-office. Of the remainder, the interest would be so small as to be easily overbalanced by the kindness felt for a friend, or by some very trivial personal interest. Moreover, among untried men, perhaps no one would be competent to decide who was the fittest. The same difficulties beset every other mode of selection. Selections from unmixed motives will never be made by imperfect men. We apprehend that the framing a system of appointments and dismissals, which shall at once involve the due responsibility of inferiors to superiors, and protect inferiors from the tyranny of superiors, and thus reserve the continuance in office of those who ought to be continued, and the dismissal of the corrupt or incompetent, while it provides for filling all vacancies with the fittest men, is a great desideratum. It is nowhere more important than in this country, where, we apprehend, that no progress has as yet been made towards its supply. We shall be not more surprised than pleased, should this new English Society hit upon a scheme which will answer the purpose. Substituting merchants and lawyers for lords and landed gentlemen, will not answer the purpose. The experiment has been tried in America, and has failed. H. D. E.

Baltimore, May 21, 1855.

NOTES AND COMMENTS.

An Unsafe Assurance.—Our Church contemporary, here, who recently received so merited a reproof from the Provisional Bishop for his uncalled-for and unjust attack on Trinity Corporation, gives vent to his mortification in the following very equivocal effusion:—

All Safe.—Every apprehension lest our late articles should unhappily have done any injury to Trinity Church, may now be wholly dismissed. That ancient and venerable Corporation has been taken under the especial and zealous championship of the *Churchman*. Its remarks upon us are as severe, as in regard to the Provisional Bishop and the Corporation they are complimentary. We are not alarmed for ourselves, however. If the other parties interested can stand it, we can.

This would-be wit, so far from being any assurance of "all safe," however, bears unmistakeable evidence of all being very *unsafe*. Our smart contemporary, in fact, has run his head against a stone wall; and it is under the stun he has received, we suppose, that he flounders so egregiously. The idea that "the ancient and venerable Corporation has been taken under the special and zealous championship of the *Churchman*," betrays it most significantly. Trinity Corporation needs no championship, we are quite sure, at our hands, or at anybody else's. But it certainly has reason to complain when a Church journal asperses it, joining in the vulgar taunts of the common enemy, about not doing its duty, and this at the very moment when it is promulgating plans of extended usefulness, for which the Church and society at large will owe a large debt of gratitude. As to who are to be "alarmed for themselves," there can be no difficulty in deciding; any more than there can be of whom "the other parties interested" have had so much reason to exclaim, *Save us from our friends!*

Over-sensitiveness.—The *Calendar* commits the mistake of supposing, that when, in allusion to a recent instance of the *Episcopal Recorder's* irreverence, we remarked, "such is another specimen of your *clerical* editor," it was meant to apply to it. And then, having thus made the cap to fit, it adds the expression of a hope, that we will not compel it to believe—"contrary to our good nature and kind wishes"—that the Socinian paper at Boston was right in assailing us with its abuse, about our journal having "degenerated into one of the most scurrilous sheets extant." Now this is really very, very petty. If it is "scurrilous" to say, or to imply, that an "Ambassador for Christ," with all his solemn ordination vows upon him to devote himself to the duties of his pastoral office, "the weighty office and charge to which he has been called"—that is to say, as the Ordination Service itself so emphatically expresses it, "to be a Messenger, a Watchman, and a Steward of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever,"—if, we say, it is scurrilous to question the religious propriety of persons solemnly set apart for such a weighty office or charge, neglecting the same for the editing of newspapers, then must we have not only an entirely new definition of the word, but we must be "calling evil good, and good evil, putting darkness for light, and light for darkness, putting bitter for sweet, and sweet for bitter!" This, however, *we*, for *our* part, are not disposed to do. If our Reverend contemporaries can reconcile it to their consciences to do so, we cannot help it. *We* will not do it, even though they may call us "scurrilous" for our pains.

Speculation.—A foreign contemporary remarks, that "laborious Germany, unhasting, unresisting, is fertile as ever in the literature of Art as of other matters; and one rejoices to observe more and more how the shapeless root of erudition, nursed in the underground of learning and research, warmed by speculation, moistened by honest sweat of the brow, and also electrified by the genial touch of Winkelman, Lessing, Goethe, and the like, sends up fair flowers, pleasant fruit, into the open light of daily life, for the benefit of whosoever will look or taste." Very true. But whilst ready to accord, that in speculative thought the Germans are unsurpassed, what is not with them expressed in abstract or impalpable ideas is yet wanting in that quickening vitality of spirit which alone gives profit. Their writers may have generous ideas, and labour and virtue, but they are nevertheless powerless to warm, incite, and elevate the masses, and their theologic treatises and philological inferences ever appear as the emanations of some preconceived philosophic system. They are never sound expositions of true relations; with a verisimilitude to truth, they exist but in fiction.

Babylon the Great.—With what pre-eminence this city was styled the Great, the late artistic researches of the French Government abundantly manifest. Notwithstanding immense difficulty, privations of all kinds, and the incessant hostility of the Arabs, it has been measured by Mr. Oppert. Having discovered the Babylonian and Assyrian measures, he was enabled to ascertain exactly what part of the city was inhabited, and what part was in field and garden. The famous suspended gardens would seem to have come first under observation. Then followed a series of minute surveys, in drawing up detailed plans of the immense city. His opinion appears to confirm the most extreme estimates, putting the area down at 598,000 square yards, thus necessarily supplying large tracts of cultivated land for supplying the means of life during a protracted siege.

On the limits of the town, properly so called, stands at present the flourishing town of Hillah. This town, situated on the banks of the Euphrates, is built with bricks from the ruins, and many of the household utensils and personal ornaments of its inhabitants are taken from them also. Beyond this town is the vast fortress strengthened by Nebuchadnezzar, and in the midst of it is the royal palace—itself almost as large as a town. The ruins of the famous Tower of Babel are easily distinguishable,—they are most imposing, and stand on a site formerly called Borsippi, or the Tower of Languages. The royal town, situated on the two banks of the Euphrates, covers a space of nearly seven square kilometres, and contains most interesting ruins. Amongst them are those of the royal palace, the fortress, and the suspended gardens. In the collection of curiosities brought away is a vase, dating from the time of one of the Chaldean sovereigns named Karambel, that is, somewhere about one thousand six hundred years before Jesus Christ; also a number of copies of cuneiform inscriptions, that will be deciphered.

The Jews' Hospital.

Our city, on Thursday last, witnessed the laying the foundation of the first building in the United States for the relief of the bodily ailments of the Jews. This hospital, which will cover a space 98x100 feet, is located in Twenty-eighth street, between the Seventh and Eighth avenues. Its walls are of brick, and its arrangements are singularly well adapted to the conveniences of the patients. There is a Synagogue connected with it. It is estimated that the edifice will hold 150 patients. It is capable of extension hereafter, the lot on which it stands being double its length. Its entire cost was $30,000. The Jewish form of inauguration, as prescribed in the ritual, was strictly adhered to. After an opening prayer, a Committee appeared at the door of the Synagogue, bearing the sacred scrolls of the law, and on the door being thrown open, entered in procession, chanting, in company with the choir:

How goodly are thy tents, O Jacob! thy tabernacles, O Israel! O Lord! I have ever loved the habitation of Thy House, and the dwelling place of Thy glory.
We will come into Thy tabernacles, and worship at Thy footstool.
Enter into His gates with thanksgiving, into His courts with praise.
Come, let us worship and bow down, let us bend the knee before the Lord our Maker.
Worship the Lord with gladness, come into His presence with exulting song.
Come, let us sing unto the Lord, sing aloud to the Rock of our salvation. Let us approach His presence with thanksgiving, and sing joyful hymns unto Him.

The procession then proceeded until it arrived at the Ark, during which the reader and choir sang the following:

Blessed be he who cometh in the name of the Lord, we bless ye from the house of the Lord.

The procession then circumambulated the Synagogue seven times, at each circuit a Psalm being chanted by reader and choir. The Rev. Dr. Raphall then read the special prayer, when the Ark was again opened, and a prayer read in English. The addresses were from the Rev. Dr. Raphall, Rev. H. A. Henry, Rev. Dr. Mergbacker, Rev. Dr. Lilienthal, and Rev. J. M. Isaacs. The service was concluded with chanting the xl. Psalm. On the evening of this day, a banquet was given in aid of the hospital, John J. Hart, Esq., occupying the chair. The Grace and Prayer for the occasion were beautifully chanted. After various toasts were offered, eloquent addresses were delivered, the most striking of which was from the Lieutenant Governor of the State of New York, who complimented the Jews on their liberality of sentiment in throwing open the gates of their temple of mercy to all denominations, adding, "Speaking not from position, but from experience, I think I can say, that so far as the Legislature of this great, rich and liberal State is concerned, you will never find there any indifference to your works or your worth, or any reluctance in extending to you what they have so freely accorded to all other denominations—full and timely aid to their institutions of charity and benevolence."

Nearly $7,000 was obtained from individual subscriptions.

THE ASCRIPTION AFTER SERMON.

To the Editor of the Churchman:

Dear Sir:—In your excellent "Table of Church Service," in the last *Churchman*, I notice one important omission. What shall we do at the *ascription* at the close of the sermon? It strikes me we should *rise*—but there is no uniformity of usage in our Church.

Please give us a word on this in your next issue, and oblige a subscriber and Constant Reader.

Pittsfield, Mass., May 21st.

[The point alluded to was indeed an important omission. For there is, unhappily, no uniformity of usage in our Church in that respect; and yet the right usage is plain and palpable enough. The *ascription* at the close of the sermon is a Doxology—it is an ascription of praise; and as such it calls upon us to rise. It is not, as too many appear to think, by sitting and holding down their heads, a prayer, but a giving of Glory to the Ever Blessed Trinity, in whose Most Holy Name all has been said and done.—Ed. of the Churchman.]

DR. TYNG AND THE AMERICAN TRACT SOCIETY.

To the Editor of the Churchman:

Mr. Editor:—From a report, in *The Independent*, of the speeches before this Society, we learn that Dr. T. spoke at "great length" and on a "variety of subjects." He said "he was there as a substitute" for some one else, for the same reason that "*farmers put a wisp of straw in the bung-hole of a barrel for want of a proper bung;*" he also should have added—so that the gas may escape, that the cider barrel does not burst. We thought that farmers had almost stopped making cider, since the Temperance Society, before which the Dr. is such a distinguished declaimer, had effected its great reformation.

He compared himself, how truthfully his acquaintances best know, "to an *old omnibus horse* driving up and down Broadway,"—there is this difference, the old horse is *compelled* to go, whereas the Dr. need not, if he did not *choose*, make his annual display before these Societies.

This caps the climax, his definition of what constitutes a Church. "It is," said he, "a combination of redeemed men, under the Priesthood of the Lord Jesus Christ, preaching the everlasting Gospel freely and fully to the children of men; *that Church is the American Tract Society.*" We know not whether to wonder most at this blasphemy or this heresy. J.

The United States Legation at Madrid.—The Washington *National Intelligencer* publishes a long letter from Mr. Perry, the United States Secretary of Legation at Madrid, addressed to the President of the United States, vindicating himself from the charges brought against him by Mr. Soulé, of whom he speaks with much severity. He charges him with complicity with the French revolutionists; says his (M. Soulé's) position at Madrid led him to desire war, and that by transmitting erroneous information, he caused the Ostend Conference to be held, and committed our government before Europe.

The Weather.—There have been copious rains, with thunder and lightning, all around, but the nights have been very cold. At Well's River, in Vermont, they had a severe snow storm on Monday morning.

Sunday Shaving.—According to the decision of the Boston Police Court, barbers cannot be made liable to a breach of the Sunday law; a *shop*, in the law, being a place used for the sale of goods, which a *barber's* shop is not.

The Massachusetts Legislature.—This body has adjourned, having first passed the Personal Liberty Bill over the Governor's veto.

Liberia.

At a meeting of the Colonization Society at Philadelphia, on Tuesday evening, the following statement was made respecting the progress of affairs in this African Republic:—

In November, 1833, Samuel Williams, an intelligent coloured man, then residing at Johnstown, Cambria county, Pa., sailed from New York for the Republic of Liberia, having previously visited that country at his own expense, surveyed the field, and brought back a favourable report, which was published at the time. On his return for permanent settlement, over thirty persons from the interior of Pennsylvania accompanied him. At his instance, and through his exertions, these had organized themselves into a joint stock association, under the title of the Liberia Enterprise Company, having for their object—being generally practical men—the introduction of mechanic arts for the good of that portion of Africa where they proposed settling.

In addition to a supply of several thousand dollars' worth of goods of the several classes, purchased generally in Philadelphia, they took with them an extra saw-mill, together with a press prepared for the pressing of the oil from the palm-nut, or kernel. All this was accomplished with their own capital and industry, save that to obtain the steam engine, a loan of $2000 was made by the State Colonization Society. In doing this, in addition to furnishing the members with an outfit for their sustenance on the voyage, and during the process of acclimation, the Society were confident that no improvement would add more to the wealth, prosperity, and convenience of Liberia, than a saw-mill, to successfully cut the great variety of timber with which the land abounds, and they have not been disappointed in their expectations.

The company have selected and located permanently upon the banks of the Junk River, about twenty-five miles above Monrovia, where they are in the full tide of successful operation, honourably and profitably to themselves, and useful to the native and American-born population of the civilized portion of Africa.

Mr. Williams has lately written from Liberia to the following effect:—

Our mill is in full operation, and we expect to send some lumber to New York; not that we cannot find sale here for it, but to have it tried by some of their first-class mechanics. We have cut some seventy or eighty thousand feet of lumber since we commenced, and are yet driving ahead with all our might. We have found sale for all we have sawed, up to this time, and the demand is still increasing. We hope, by the time the year is out, to have cleared our entire mill, and the expense of setting it up. We hope, too, to be able to pay off our loan of two thousand dollars before it is due. This, no doubt, is our hardest year, inasmuch as we have had the mill to set up, and a stock of logs to lay in, but I am in hopes that after we get through with this year, we will be able to do much better.

I was considerably and agreeably surprised to learn, by official reports, that this nation was now not only out of debt, but had a surplus in her treasury of fourteen thousand dollars. The Vice-President, in the absence of the President, opened the Legislature in an able message, in which he made honourable mention of the Liberia Enterprise Company, and recommended that an appropriation should be made for the purpose of cleaning out the head waters of the Junk River, so that we, with the citizens of that region, can get our produce the more easily to market. There is proposed to be about five hundred dollars set apart for this object.

I was in the Senate a few days ago, and learned by the discussions that there was a bill before the House for the purpose of granting a charter to a railroad company. Vice-President Stephen A. Benson and others were named in the bill.

Thus you see we are on the march of improvement, and the time is not far distant when the shrill whistle of the iron horse will make these now wild forests reverberate with its sound. I can remember very well when there was neither railroad nor canal in Pennsylvania. But how different now! Thirty years have done wonders in that State, and thirty more will do wonders for Liberia. I had hoped that the company to which I belong would have had the honour of making the first attempt for getting a railroad, but I am as well satisfied; so we have the improvement, it matters not who makes it.

I hope to be able to come to the States by March a year. I have more objects than one in coming back, but the first and chief one is to endeavour to do something for my country. She has been much slandered.

God's Judgments on the Earth.—In a sermon under this title, the Rev. W. A. Newman, Dean of Capetown, and Senior Colonial Chaplain at the Cape, observes:

I believe there is a sin for which God is angry with us. We receive our wealth from every quarter of the world, but we have been too slack and too shortened in sending to the world's remote corners our Christian blessings, which flow to us from the preaching of the Cross of Christ. Our nation's flag streams proudly in almost every port, our nation's name is revered amongst almost every scattered people; but the banner of the Redeemer has not been outspread to the millions of heathens who own our sway; and, as a great national duty, the Name of Christ has not yet been preached by us to the thousand Islands of the Ocean under our dominion. Our Societies have to their utmost made their dispersed and limited efforts; but England's Nation and England's Church have not given themselves decidedly, devotedly, energetically, largely to make "the kingdoms of this world become the kingdoms of our Lord and of His Christ." Our countrymen have colonized in every region of the earth, they have mingled with every race; . . . . we have grown richer with the produce of every land, but, alas! we have not made the dwellers in those lands richer in Christian blessings; we have neglected to point them to that Saviour with whom there is neither bond nor free, ... nay, we have been the means in many ways of plunging them into greater sins; from us, professed Christians, they have learned habits, and vices, and crimes, which before our mingling with them they knew not. We use their bodies, we profit by their labour, but, in the name of Christ, I ask you, what have we been doing for their souls? How have we been caring for them? What endeavours, as a great Christian people, have we made that they may become Christ's freedmen?

We are not disposed to adopt this sentiment as a cause of late disasters. It is not for defection in missionary effort, but for not carrying out the principles of Christianity in her policy, that England has suffered.

Diocese of Montreal.—The Diocese in extent is somewhat larger than England; but the gross population, according to the census of 1851, amounts only to 472,405; of these 385,787 are Roman Catholics, principally of French origin. The members of the Church of England are estimated at 30,000, but a much larger number occasionally attend her ministrations. What, however, can be stated with more accuracy, is the number of communicants, which, by the last returns, was 2,941. There were at the same time 54 clergymen serving cures. Considering how widely and thinly the English settlers are scattered among a population of different faith and language, and the consequent difficulties with which the English Clergy have to contend, the condition of the Diocese is calculated to excite feelings of satisfaction rather than of disappointment Since 1850, eleven churches have been consecrated, ten others built, with marked improvement in the style and character of the architecture. In the same period, seven parsonage-houses have been erected, making the total number in the Diocese still twenty-six only. The great symptom of improvement, and the best promise for the future, is to be found in the increased liberality of the people, and a growing feeling in favour of making the Church self-supporting; and this may be the fittest opportunity for recording the amount and the sources of the funds out of which the Clergy are maintained. First of all should be specified a present annual allowance of £3,600 from the *Society for the Propagation of the Gospel*. This payment, however, is to be reduced 10 per cent. in 1858. The next source of endowment is £905 hitherto received from the Clergy Reserves Fund: but as the property which has supplied the fund is now alienated, nothing remains beyond a provision for the Clergy now receiving any portion of it during their lives. It would be hardly worth while to add salaries to the amount of £500 now paid by the Imperial Government, but terminable on the lives of the present holders, were it not to show how very shortly the Diocese will be thrown for that amount upon its own resources.—*Colonial Church Chronicle.*

The Lord looked upon Peter.—Surely no malefactor condemned to suffer for the violated laws of his country, ever heard the last hour strike upon the prison bell with half the agony of feeling with which that cock-crowing rang upon the ears of Peter. Still was there a sight which smote far deeper than that sound: "The Lord turned and looked upon Peter." Who can pourtray the silent eloquence of that last look? What volumes must it have spoken to the fallen Apostle! Could he behold that well known countenance, and again repeat, "I know not the man?" Could he see his Divine Master "as a sheep before his shearers is dumb," and again break forth into oaths and imprecations? Could he bear the reproach of that meek eye, and yet remain in the guilty scene amid those enemies of the Saviour and of his own soul?—No! That single glance was all that was required to send home the arrow of conviction and repentance to his bosom; he instantly "remembered the word that the Lord had spoken, and he went out and wept bitterly."—*Blunt.*

Real religion is a living principle. Any one may make a show, and be called a Christian, and unite himself to a sect, and be admired; but for a man to enter into the Sanctuary to hold secret communion with God; to retire into his closet, and transact all his affairs with an unseen Saviour; to walk with God, like Enoch, and yet to smite upon his breast in the language of the publican, having no confidence in the flesh, and triumphing only in Christ Jesus; these are the life and acts of a new creature.—*Cecil.*

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RICHARDS KINGSLAND & CO., Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., 104 Chambers street, corner Church street, New York.
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LITERATURE.

Scenes in Our Parish. By A Country Parson's Daughter. To which is prefixed, a Memoir of the Author by her Sister. New York: Stanford & Swords.

This interesting and instructive work is not unknown in this country to the *risen* generation of the Church; and the enterprising publishers of this new edition of it have done good service by thus presenting it to the *rising* generation also—for we learn that it has been for some years out of print among us. Few works of the kind, we believe, have been more generally approved in Church families; and a benefit is therefore conferred in placing it anew within reach. This edition, moreover, has a feature of additional and lively interest. It possesses a Memoir of the amiable and devout woman to whom we owe the book. "The pious and gifted author," it is observed, "has recently been called to her Heavenly Home. A sister's love prompted the beautiful Memorial of the departed, which the publishers have prefixed to the volume, thereby greatly increasing its interest and value."

This "Country Parson's Daughter," we find, was indeed what she represented herself to be—the daughter of an English clergyman, the Rev. John Emra, by whom, in conjunction with her excellent mother, she was carefully brought up as a "daughter of the Church." At the age of twenty-nine she became the wife of Marcus Holmes; and it was subsequent to her marriage that she gave to the world this and some other and kindred works, which were all calculated to advance what she had so much at heart—the cause of the Church. But a few hours before her death, she quoted, in a letter, these lines:

> O Lord, consider my distress,
> And now with speed some pity take;
> My sins forgive, my faults redress,
> Good Lord, for thy great mercy's sake.

"So," says the Memoir, "she laid down the pen, which through the grace of God she had used from the first in the promotion of His glory, and for the benefit of her fellow men. Could she finish better than thus with the Psalmist's prayer, in the version of the Church she loved?" She died in peace—she "quietly passed away." And her worthy sister, in this Memoir, thus feelingly describes it—"'So he giveth his beloved sleep.' Her poor pale corpse alone remained to us, and in a few brief days we laid it in her father's tomb, beside her loving mother, and the young brother who had found his early sepulchre there so many years before, with her own little angel son of whom she had spoken, as 'the little one who called on her on his way to heaven.' We laid her to rest, for it was evening time with her, and her busy day of life was past, in the sacred House of God where she had first knelt at the holy table of the Lord, where she had plighted the troth she had so well redeemed, where she had again and again given God thanks for her great deliverance, and brought her little ones to be received into the congregation of Christ's flock. And so she passes away."

But, "though dead, she yet speaketh." She speaks emphatically in the volume before us; and will do so, may it not be hoped, to generations yet unborn.

Some few of her poetical effusions are scattered throughout the Memoir. The following breathes the thoughts of a pious Church mind. Well indeed might such a mind cry "Hush!" to the sound of a joyous peal at such a season of sorrow as that of her Saviour's "Cross and Passion!"

ON HEARING THE BELLS RING, ON THE EVENING OF THURSDAY IN PASSION WEEK, APRIL 13TH, 1843.

> Hush! 'tis not meet; a few more solemn hours,
> A little while to watch the cross beside,
> Ere yet we wreath in joy our Easter flowers,
> And glory in His victory who hath died.
>
> Oh, bid that sound of triumph cease to swell;
> No heart loves more than mine its fitting strain;
> But pause—not yet—I hear His whisper well,
> "Can ye not watch this one short hour?" again.
>
> No sound of joyance suits this solemn night;
> With deepest hush should fade the evening pale;
> Memory should smite her bosom at that sight,
> And lowliest penitence her guilt bewail.
>
> Cease, cease, glad bells; a few more quiet hours,
> A little while to watch the cross beside,
> Then peal triumphant o'er our Easter flowers,
> And glory that He lives who thus hath died.

This, we learn, was the last connected piece she wrote. "Such," says her sister, "was the last faint echo of her dying lyre, in lovely unison with the chords she had so often struck below, and prelusive to her glorious harmony among the saints above."

Thus, this new edition has a greatly enhanced interest. The "scenes" in her parish, as many who read this already know, are full of instruction, while they lack nothing in entertainment; and their perusal may be made inductive to the acquisition of still more knowledge of Church principles than they themselves convey.

The Golden Reed; or, The True Measure of a True Church. By B. F. Barrett. New York: D. Appleton & Co.

It was the original intention, we learn, of the author of this volume to have simply compiled and arranged extracts from the writings of Swedenborg. It would have been better had he contented himself therewith. The writings of Swedenborg intact represent the views and opinions that make Swedenborgianism, as proclaimed by its founder; whilst this book is only another instance how others, with less disposition to spirituality than had Swedenborg, and less restraining power in themselves, allow full riot to the mingled ideas and sensations thus conveyed, suffering the material not only to blend with but entirely overpower the spiritual. Men receiving the text, interpret it each by his predominating disposition. Swedenborg received and paid homage to the simple truths of the Gospel, but was confounded through the acute materiality through which he perceived them. His veneration for God, his extreme spiritual inclinations, alone saved him from the greater errors of his followers, who are yet compelled ever to resort to him anew, as standing, in their apprehension, nearest God. The very base of Swedenborgianism is in the disturbance of the order of all facts as arranged in the order of God's creation, elevating the material into the sphere of the spiritual, making life and thought and being, all forms of existence, all that is good to the eye and pleasant to the taste, whatever indeed is to be apprehended by the senses, of equal significance and value when spiritualized by the disposition; in its unmeet elevation is a common degradation, and if accepted, an intellectual illusion, for so long as the law of order is neglected in its essentialities, that which is crooked cannot be made straight, and that which is wanting cannot be numbered. Unity was the one idea of Swedenborg, but a unity resting only on scientific conditions assumed, and not in God. Witness of the endless diversities of men, with his benevolence wounded by the bitterness engendered, and seeking to anticipate a heaven on earth, he sought for a new revelation in place of accepting the law of God's order, which is fully equal to the restoration and peace and prosperity of nations as of individuals. He circled the earth with this one benevolent intention, leaving in the act an area so wide as to allow the full development of physical and natural principles, which, thus blended, became equally sanctified and hallowed. He perceived new truths, and comprehended all separately, without beholding any in their true relation, and brought each result of material investigation as a shining stone to give new value to the edifice in which the nations were to be gathered. Sinking the spiritual in the human, and the intellectual in the material, he made of the whole a conglomerate mass. Swedenborgianism, building on confessed evil, engaging to fulfil confessed aspirations, at once made appeal, in its new and startling arrangement of all facts, to love of novelty and the marvellous. Of mere spiritual *sense* in outward objects, it made a spiritual *essence*. In the strange application it made of all truths, were new causes of wonder; all things were beheld anew, and nothing seemed required for ushering in a new heaven and a new earth, but the vivifying spirit which in the very act had been sunk in matter. Every faculty of man was bespoken, "a life according to knowledge" became its maxim, truth was to be understood by the intellect, men were to feel analytically; and whilst the all-pervading, all-elevating, all-purifying and enlightening influence of God's Holy Spirit was set aside, there would yet ensue out of those vague and indefinable impressions, out of that consciousness suspended amidst the new relations presented, an intellectual revelry. Visions came; on that thick and heavy atmosphere, through which no wing could soar towards heaven, the setting sun played with a myriad brilliant scintillations. Any error witnessed, if sincerely held, could occasion no aversion.

> Nevertheless the Lord conjoins himself with man in those impurities, for He animates and quickens them with innocence and charity, and thus forms conscience. The truths of conscience are various, being according to every one's religion; and these, provided they are not contrary to the goods of faith, the Lord is not willing to violate, because man is imbued with them, and attaches sanctity to them. The Lord never breaks any one, but bends him.—*Arcana Celestial*, p. 2053.

Therefore it is that, appealing to the lowest sensualities, and elevating into an act of religion the merest animal propensities, Swedenborgianism reaches to the carnal heart. It is not difficult to imagine how the vast amount of facts that Swedenborg brought with him from the domain of science, each separate observation and record of that which actually existed, is received by his followers as a fresh confirmation of the truth of his system, a system of scientific order, which has a place, an application, and a significance for every fact; just as when the earth was supposed to be the centre of the universe, each rising and setting star appeared visibly as well as rationally to confirm the truth of that belief. To understand Swedenborgianism in its details, we must accept its nomenclature, that is, adopt its assumptions; what follows, is the natural corollary. It establishes its claim to the term Catholic in the material meaning of that word, but there can be no Catholicity in its teaching, for want of the order ordained by God. Blending the lower passions with the higher feelings, suffering the predominant disposition, spiritualized in its own sense, to overflow the faculties, disturbing the action and order and injuring the power of the human mind, it is the most flippant and superficial of all conceptions, and yet, in the act of accepting every truth that can be intellectually perceived in the various kingdoms, to all appearance the most solid. It takes to material order, and the man whose highest passion is to love woman, will be as profound and pious a Swedenborgian as the man who loves God. God is not to be known by the mere intellect; nor will even the mind itself, uninformed by His Spirit, act unitarily. Its mightiest attainments will be laid at a material, and, with most men, at a sensual shrine. It disturbs the natural order and combinations, without which there can be no Catholic truth. Swedenborg, in desire after Catholicity, overstepped the boundaries of organic life. He had need, therefore, to construct a new language, by the terms of which his followers abide, and he has done more to pervert, insensibly, the great minds of this and of other countries, than perhaps any man that ever lived.

Ironthorpe: the Pioneer Preacher. By Paul Creyton. Boston: Phillips, Sampson & Co.

This is a little book; but it contains a great subject,—in so far as fiction, at least, can in any wise contain one—as, in our humble opinion, it often may. It is a narrative of "settlers" in what, but some half century since, were howling wildernesses around us, but which are now the areas of highest civilization: the sites of teeming cities, and the scenes of successful industry, and the plains of prosperous agriculture. To the American mind, such a subject can never be uninteresting, whether in fact or in fiction. Here, however, there is quite as much of the former as of the latter,—nay, more; for the substance of what is narrated, we believe, is all fact, and that which is fiction is little more than the arrangement of its incidents. The author of the little volume aimed, he tells us, at nothing more; and he doubtless knew that fact was stranger than fiction. "Among the most agreeable things I remember," he says, "is the delight with which, when a child, I used to listen to tales of the backwoods as they fell from lips of experience. The comfortable chimney-corner, the genial story-teller, the attentive group gathered round the roaring fire, and those wonderful, long winter evenings, which have grown so brief and unromantic since,—these images of the past are still golden in my memory; and amid the weightier occupations of life, it is even now refreshing to travel back in thought and reproduce those stories of long ago." In doing so here, in these unpretending pages, he seeks but to present these short and simple annals, rather than attempt any fine romance of startling adventures. "My chief ambition," he adds, "has been to paint a truthful picture of pioneer life, such as I have so often heard described,—simple, natural, and fresh, with a quiet colouring of humour in it, now and then, and the atmosphere of novelty investing the whole." In doing this, he has shown considerable force of description, and no slight ability in construction. Ironthorpe himself is vigorously, admirably drawn; and had we still such pioneers of the migration enterprises of our people—had Arkansas, and Wisconsin, and Minnesota such, there would be social as well as industrial hopes of the issues involved in the westward stream of civilization, far beyond anything that can now be indulged.

As at once an affecting scene, in the narrative, and a fair specimen of its author's power, we give the following sketch of

AN INFANT'S DEATH IN THE BACKWOODS.

Bleak November followed noisily in the train of the departing year. December came upon its track, covering the naked trees, and the dark ground, and the withered and fallen leaves, with a soft, white mantle of snow.

One stormy day Ironthrope travelled the forest path which led up to Captain Norburn's house. The sky was full of falling snow, and every branch and twig above and around was laden with the clustering flakes. The air was still, and the storm settled down softly upon the wilderness like feathers.

Some weeks had elapsed since the preacher had seen the Norburns. As he approached the house, a feeling of foreboding came down mysteriously upon his heart,—gently and sadly, as the storm descended upon the earth.

Stamping the snow from his feet before the door, and shaking his hat and blanket, he pulled the latch-string and entered. Salome was there, and William was there, and in the corner sat Timmy holding his little brother; but Ironthorpe saw only Rebecca with her puny baby on her lap.

At the sight of him the young mother began to sob,—such sobs! It was as if some great grief of her heart, which had been swelling up silently and fearfully within, like the waters of a dam, now first burst forth with violence, convulsing her whole frame.

Ironthorpe dropped upon a knee by her side, and, taking her hand in one of his, pressed William's with the other; looking down calmly at the small, pale face of the puny babe the while, which lay so still and white upon its mother's lap.

"The snow is falling fast outside," he said, in the tenderest tones,—"the snow is falling fast. The summer is over, autumn days have gone by, and the desolation of winter is here."

What was there in those words to bring such sudden mist to William's eyes,—to quicken Rebecca's slow, convulsive sobs,—to cause Salome to turn away and pass her hand across her face, wetting it with tears?

"The snow is falling very fast," repeated Ironthorpe after a pause, with a tremour in his voice, as he watched the almost imperceptible breathing of the babe. "It darkens all the air; it whitens all the earth. It is cold as the grave; it is still and cold as death. Yet the snow is full of wonder and beauty; God is in the snow."

Another pause. The babe lying motionless as a fallen flake; the mother weeping wildly; William with bowed head and closed teeth stifling his sobs in his hands; Salome, with blinded eyes, and trembling fingers, and quivering lips, hurriedly sewing up the pocket of Reuben's coat, mistaking it for a rip.

"God is in the snow, as in the sunshine and the summer rain. It comes with kind intent, even to the little flowers that lie dead—no, not dead, but sleeping—under its feathery tread. It comes with kind intent to us who see the flowers no more, and mourn their loss. The snow is falling very, very fast; but deathly as it seems, it is a blessing and a friend."

So saying, Ironthorpe took the mother's hand and placed it in her husband's, holding the two together with both of his, above the baby's little breast.

"The snow is falling on your hearts," he continued, still more softly. "I know what it is,—the winter snow is falling upon the heart! Thank God, thank God, I know what it is!"

Ironthorpe restrained himself no longer, but wept freely, the tears coursing swiftly and silently down his cheeks, and falling upon the clasped hands of William and Rebecca.

Such sympathy seemed to unlock the mother's heart, who all that day had scarcely spoken a word for grief.

"O, tell me! tell me! is there no way to keep my baby alive?"

Ironthorpe raised his face toward heaven, the tears still streaming, but made no reply.

"I can't give it up,—I can't, I can't!" moaned Rebecca, from a heart writhing with anguish. "My own baby,—I have had it such a little while!—God will not take it from me,—will He, do you think?"

Ironthorpe uttered a brief prayer, into which he poured so much earnestness, so much agony of soul, that it seemed to flow up to the very gates of heaven. Gradually his countenance brightened, until, when he ceased, it shone with a soft, happy, spiritual light, as if an angel stood behind him looking through.

He had not prayed that the dying child might live. He had not prayed that the parents might be spared that sorrow. He had not prayed selfishly and basely for any worldly gift; but he had asked that he and they might see and feel and know the Spirit of God in whatever might befall.

"I wish I could,—but I can't see God in this," wailed Rebecca; "I am afraid I never can."

"I told you I had an idol once," pursued Ironthorpe. "I worshipped it as you have worshipped this. And it went from me as this is going from you. Then I said it was a hard thing. With mad-set teeth and clenched hands, I looked darkly up to heaven, and said it was a hard thing. My eyes were tearless, for the fire within me burnt away every drop of that blessed dew Nature sends to cool and soothe the fevered soul. In those days I knew not God: I knew him not, until, one night, through the thick cloud of my blasphemy and anger there came to me a vision, and I saw my child looking down upon me, with eyes of pity and love, and heard his sweet voice sing,—'The Lord liveth and I live in Him,—the Lord liveth, and I live in Him; blessed be the name of the Lord, which is Love,—blessed be His name, which is Love, for ever and ever!' So he sung, and sung again, and continued still to sing, while choirs of angels, circle above circle, in brighter and brighter spheres, took up the strain, chanting harmoniously, with faint and fainter responses, until the last echo seemed to melt like a ripple at the throne of Infinite Love.

"All this time my child drew nearer and nearer, smiling more and more sweetly as it approached, and holding in his hand a long pencil of light like a wand. With this he seemed trying to reach me, and his song appeared to waft him on, like a tide,—until at last he touched my eyes. In an instant my tears gushed forth as the waters did when the prophet smote the rock; but the vision had vanished; and I awoke in the darkness of my chamber, the strains still sounding in my soul,—'The Lord liveth, and I live in Him; blessed be His name, which is Love, for ever and for ever!'

"During the day I thought of the vision; for months, indeed, I thought of nothing else. I was wealthy; I was in the midst of a gay and flattering society; but I forgot every thing, even while I bowed and smiled as others bowed and smiled, doing mechanically what I had been accustomed so long to do. At length the light of morning dawned,—I saw the full meaning of the vision, and of the tears which followed it,—I knew and blessed God, and poured out my soul in thanks for the storms which had driven me over that stream of death, whose other shore is life eternal."

Suddenly Ironthorpe paused. For some moments only the father's half-smothered sobs and the mother's low moan of anguish were heard.

"Rebecca," said the preacher at length, his eyes fixed upon the babe, that lay so still and white upon her lap, "if I should tell you there is a new angel in heaven to-day,—a fresh and bright young cherub, whose nest was in your heart until God gave it wings to fly to a happer place, where it will wait for you,—would it not be selfish and ungrateful in you to grieve?"

"I know it would,—I know it would!"

"And you, William,—if you could look through the clouds of sense, and see your child as I saw mine, would you not rejoice and thank God that he had made you the father of an immortal soul?"

"Yes," replied William, in a voice broken with affliction,—it was the first time Ironthorpe had heard him speak,—"I should rejoice and thank God."

"O my sister! O my brother!" then said the preacher, with earnest sympathy and love, "the hour of trial has arrived. The snow has fallen,—it has come down in mystery and silence. Your child, your baby, is no longer here."

With a stifled cry of pain, Rebecca snatched the still, cold form of the infant to her breast, kissing it and clasping it with wild passion. William knelt down by her side, and folded both in his arms,—the agonized mother and her dead babe,—while Ironthorpe, rising, placed a hand upon the head of each, and, lifting up his voice, prayed for the Spirit of God to fill their broken hearts and sanctify their sorrow.

The Patent Hat. New York: Carlton & Phillips.

A book singular in structure, and yet more singular in the design pervading it. It begins with a whimsical flight of fancy to justify the title, and ends with a simulated devotion to answer its evident intention, the more liberal support of clergymen of the writer's "persuasion," though it is not easy to tell what this may be. The author attributes every evil to inactivity of the brain, and is exasperated at "holy indolence" abounding. This inactivity he tries to rouse by an epic poem of some fifty pages, but with rare intuition of its somnolent tendency, tending rather to soothe than to excite, presently gives up the task, abandoning it with the naive confession:

> "And as from stern necessity,
> He had to prose Part No. III."

To use his own term, and to exasperate readers no less than himself, he "whirls" them adown the stream of time, showing the corruption springing from ministerial indolence, and pausing, with very apparent glee, together with an artist impressed for the occasion, at sight of the "holy father" Theophylact, running, in transports of delight, from the service of the Mass to the stable, on receiving the intelligence that a favourite mare had foaled. The writer, with ill-disciplined mind, is of the intellectual school of religion, not knowing that *too great* activity of intellect, and too little of spirituality derived from God's Spirit, is the evil of the present day. We are no apologists for ignorance, but we are not for the prescription of human learning as an antidote against either the delinquencies of clergy or want of spirituality in the mass.

> The wise are circumspect, maturely weigh
> The consequence of what they undertake,
> Good ends propose and fittest means apply
> To accomplish their designs. But fools, deprived
> Of reason's guidance, or in darkness grope,
> Or, unreflecting, like a frantic man,
> Who on the brink of some steep precipice
> Attempts to run a race with heedless steps,
> Rush to their own perdition.—Choheleth.

Very true. But it is not alone reason's guidance that would have saved them. It was not, to use this writer's crude language, "the infusing into them a matter that would cause the unsound protrusions of the cranium to subside, and this being accomplished, the rubbing of other points," that would have effected their spiritualization. The experimentalist in a popular novel tries this method with a murderer, whom he undertakes to make an eminent member of society. This writer for his panacea looks to "the giving the brain a proper shape for energetic and untiring action," as though this would lift it up to good. He is the extreme type of a large body of men who look for religion through the intellect, and know no more of it than what mental perceptions afford. This book would instil the idea that the greatest favourers of learning were ever the most religious. On the other hand, he quotes as fanatics those who have rejected learning, naming the Egyptian Antony, Dionysius the feigned Areopagite, Theophylact, Storch, Münzer, and Grebel. We should have thought that Theophylact and the colt might have been very easily rhymed; not so, however, those impracticable German names. After this "whirl" through eight hundred years, he wishes all to "stop" and "consider." All have need to. We are happy, whilst stopping, to observe reset the gem of the whole:

> "E'en so, kind reader, let it be,
> When you have read Part No. III."

The book has a ludicrous cast about it. "Whirl" expresses this. It is a tampering with holy things that will "take," we fear, with not a few.

The Southern Quarterly Review, for April, has come to hand. As we have not glanced at, but read it, we can speak of it as of sterling merit. The articles are articles of research, and exhibit in their combination the variety demanded by a *thinking* public. We have never met a more succinct account of the national relations of Russia and Turkey, than that afforded by the lucid sketch here given of their mutual campaigns. There is displayed in its prospective calculations, however, an absence of knowledge of that unitary power which Russia possesses in her religious faith, to which is linked the traditional policy of the empire, and there is committed the very common error of looking to the character of reigning Czars for the complexion of events, rather than to the character of a people, and the influences operating within and without them. The day has gone by when one man is to have absolute sway in the councils of nations, even in those of Russia or of France. What said Napoleon respecting himself at a period when, to all appearance, he was absolute arbiter within the kingdoms he had won?

> "I did not wish to fight; neither did Alexander; but being once in presence, circumstances urged us on, and fate accomplished the rest."—Las Cases, vol. iv., p. 109.

And what, might we further ask, meant Napoleon when he said:

> "Should there arise an Emperor of Russia, valiant, impetuous, intelligent; in a word, a Czar with a beard on his chin, Europe is his own."—Las Cases, vol. iv., p. 74.

In an excellent treatise on the principles of art, the varied criticisms made by an Italian, a German, and a Frenchman, all eminent critics, on the works of the same painter, having been adduced, the writer remarks:

> It is manifest that each has in his mind some peculiar standard by which he measures all objects of criticism. Schlegel, for example, resolved all high art into symbolism, as some modern ecclesiologists would have us to believe that every stone in a Gothic cathedral embodies some unspeakable religious mystery. Lanzi, on the other hand, is a warm admirer of sensuous beauty; while Fuseli, as well in his lectures as in his paintings, shows himself a fervent devotee of the ideal, to which he sacrifices probability, truth, nature, and every rule of art. How, then, could we expect them to study any subject from the same point of view? Each sees something which the others do not perceive; each feels emotions which are strangers to the others' bosoms. It is the defect of our nature to be fragmentary—to realize that striking figure of Milton, in his "Areopagitica," of the scattered limbs of Truth, carefully picked up from a thousand hill-sides by her zealous friends, each of whom, however, can only get a fragment.

We are not surprised to find Victor Cousin, who so spiritualized the material as well as materialized the spiritual, quoted in this connection:

> "To comprehend and demonstrate a thing that is not beautiful, is an ordinary pleasure, an ungrateful task; but to discern a beautiful thing, to be penetrated with its beauty, to make it evident, and make others participate in our sentiment, is an exquisite joy, a generous task. Admiration is, for him who feels it, at once a happiness and an honour. It is a happiness to feel deeply what is beautiful, an honour to know how to recognise it. Admiration is the sign of an elevated reason served by a noble heart. It is above a small criticism, that is sceptical and powerless; but it is the soul of a large criticism, a criticism that is productive; it is, thus to speak, the divine part of taste."

Yes, but in this common admiration there can be no advancement. It is the shadows that give full force and brilliancy to colour; it is amidst prevailing defects that we learn to admire what approaches perfection. There is a spiritual principle of unity, illustrated in a thousand diversified forms, just as the universe of God is united in Himself; but for departure from the principle we are supplied with means of judging, with power of expressing our dissent, and there can be no surer sign of decay, not alone in arts, but whatever is noble within man and without him, than silence respecting general effect, and praise given in whole or in parts to details. A thousand considerations must oftentimes be taken into account for a just and elevated judgment.

Christian Offices, for the Use of Families and Individuals. By William Edward Wyatt, D. D., Rector of St. Paul's, Baltimore. New York: Stanford & Swords.

This is a comprehensive manual of family and individual devotions, compiled from the Liturgy of the Church, and from the devotional writings of such standard authors as Bishops Andrewes, Laud, Taylor, and Wilson. "It has been the object of the compiler," it is stated, "to comprise in a small compass valuable portions of the devotional writings recognised as standard in the Church; to select the passages most fervent in spirit, chaste in language, and scriptural in sentiment; and thence to furnish a manual adapted to the wants of the Christian community." This appears to be admirably done. Then, together with selections of passages of Scripture, there is a Calendar, pointing out a suitable portion for the family worship of every day in the year. The Calendar is that of the Prayer Book. And it is observed of this arrangement, that "the passages of Scripture, prefixed to each Family Prayer, are sufficiently ample to furnish a satisfactory reference to scriptural authority, upon most of the Christian doctrines and relative duties. These, however," it is added, "are not designed to prevent a systematic resort to the Calendar, but to facilitate, under all circumstances, the reading a portion of 'the Word' with other exercises of social worship." All this goes to constitute it a goodly volume, and it is one which every Churchman's family may use with advantage. This edition, we see, is the fourth, a fact which bears substantial evidence to its worth.

Surgical Reports and Miscellaneous Papers on Medical Subjects. By George Hayward, M. D. New York: J. C. Derby.

A great part of the experience of a professional life of forty years is here brought together, in very accessible and intelligible form, giving to the student all its benefit, and offering to the most skilled M. D. a fresh memoranda of the advance made in the most interesting departments of inquiry in medical science. The portion relating to æsthetic agents is of extreme value; statistics of pulmonary consumption suggest important deductions, though there is some special pleading in favour of Boston as against Philadelphia and New York, which we might easily show, in view of the large transient population here, are not altogether fair, as respects the inferences liable to be drawn from them. The author is in favour of the legalizing of anatomy here advocated, provided it could be restrained to "the granting authority to the municipal officers of the towns and cities of the commonwealth to deliver up, at their discretion, to such regular practitioners of medicine and surgery as may appear to them suitable persons, the bodies of such paupers as may die and require interment at the public expense, if no relative shall appear and request the body." We must condemn this as involving the assumption that poverty is a crime, and preventing the poor from availing themselves of institutions established expressly for their benefit. The pain of death lies most in apprehension, and if aggravated by weakness of mind, by ignorance, or disease of body, the effects of such a tatute law would be frequently painful, and at all times to be deprecated. As a principle, we cannot say pauperism is a crime. Misfortune, and the errors of others than the individual who induces it, may be its occasion. We must express our dissent with the purely selfish grounds on which a physician is advised not to connect himself with any "party in religion." The formal connection, however, matters little; but when a physician is possessed of religion in its true spirit, his means of doing good are wonderfully enhanced; he is a physician to the souls as well as the bodies of men, and while ministering to human suffering, may impart those truths of peace which in their influence aid the functions of the body, for, as is here shrewdly observed, a physician should be, what Lord Bacon says every man ought to be, the interpreter and servant of Nature.

A Treatise on Land Surveying: comprising the Theory developed from Five Elementary Principles; and the Practice with the Chain alone, the Compass, the Transit, the Theodolite, the Plane Table, &c. Illustrated by Four Hundred Engravings and a Magnetic Chart. By W. M. Gillespie, A. M. New York: D. Appleton & Co.

Art is not science, though science be the perfection of art. It is strange, however, how long men will abide by the one without attaining to the other—engage in the mere balancing of different principles, in mere approximation to positive order, in the making up of differences without individualizing and combining these; the positive seems to be dreaded—what is conditional, the alone concern. There is land surveying, the very oldest of the mathematical arts, of undeniable value in its practical bearing, the study of the greatest scholars of ancient time, still an art, with complicated rules, varied applications, never simplified or reconciled. The author of this book, as the title-page imparts, has deduced the operations of surveying from five simple principles, each of which is explained in its turn, in successive and distinct parts that together will be found to embrace the complete system. By the order of its arrangement, the clearness of its definitions, and the force of its elucidations, it enables the young scholar, or the practical man of little previous acquirements, "to lay a foundation broad and deep enough for the most complete superstructure." It is undoubtedly the most practical work we have yet seen, and though the most simple, the most erudite.

The Practical American Cook Book. By A Housekeeper. New York: D. Appleton & Co.

The preface to this book reminds us of the dinner discourses of a celebrated Cardinal, who, with couriers running over Europe to collect whatever in the eating line was rare, was wont to descant with a grace truly charming, and eloquence most edifying, on the delicacies afforded at his table; indeed, all matters of learning were, in one form or other, made to connect with these rarities; the river from which the fish before their eminences might chance to have been taken, supplied numberless entertaining legends, and the delicate game from the forests of some transalpine province any amount of historic recollections. Dainties sent him as presents from kings and nobles, who knew full well how their gifts would be appreciated, would give occasion for genealogical summaries, and the relation of pleasant family anecdotes. We have it on record that never were dinners so edifying; and as though following so famous an example, the housekeeper providing these scientific dishes—for who shall deny that cooking is a science?—treats us in a preface, of but five pages, to a discourse on political, social, and domestic economy; on fashions, tastes, and luxury; on the prevalent spirit of the age, on its enterprise and its ambition, its intelligence and its appreciative qualities; on American republicanism and European aristocracies; on the conditions of wealth, the adaptation of our institutions to afford competence; on family affections, and the principles which may save from domestic miscarriage. Truly, with so much concern for so many vested interests, all allied to cookery, the editress was worthy of what she edited, to preside over the board she provided, suiting every taste, economic as well as practical, for even "the birds' nest puddings," so costly in china, are within reach of all.

History for Boys. By John G. Edgar. New York: Harper, Brothers.

This is the annals of the nations of Europe, in its leading events. Its great merit is its clearness, succinctness, and vivid portrayal of the character of the prominent men ruling those events.

The Westminster Review for April, published by Leonard Scott & Co., of this city, contains a series of very able articles which largely concern the question of administrative ability both in this country and abroad. It is especially rich in its exhibit of what is valuable in sterling contemporary literature.

Faith, Hope, and Love, at the Sepulchre.

> "He is not here," Love said, while down her face
> Slowly the large tears of her trouble flow;
> "They've borne Him hence, and whither who may know?"
> Then straightway Faith and Hope, with rapid pace,
> Came running toward the tomb—a holy race:
> And Faith did outrun Hope, and, stooping low,
> Saw the sweet-smelling cerements, pure as snow,
> Each calmly folded in its proper place,
> But paused on the threshold gazing. Hope, not grieved
> At his defeat, soon followed, nor delayed
> To enter in, and presently was cheered;
> Faith also entered with him, and believed.
> Then homeward both returned; but Love there stayed,
> And wept and waited till the Lord appeared.
>
> —*From Poems by James D. Burns, M. A.*

Translation of the Bible into the Arabic.—The following account is given of the translation of the Bible into Arabic at Beyroot:—First of all, a native scholar, a slender, sallow, care-worn man, well versed in Hebrew and Greek as well as in Arabic, made the translation. Then this man, Dr. Smith, the first Arabic scholar of the world, revised that translation. Then a profoundly versed Arabic scholar, whose ear had not been vitiated by any foreign idiom, revised *it* again, and the revised revision was again revised by Dr. Smith. The New Testament was printed, and considerable progress had been made in the Old Testament. A small steam engine had been set up at the Mission, which drove the printing press that printed that Bible.

GEN. THEO. SEMINARY LIBRARY NEW YORK

RAISE HIGH THE FLAG!

Raise high the flag!—the standard of the right!—
Pride of our isles, and symbol of our might!
Long may it wave on every subject sea!
Friend of the brave, hope of the slave, and guardian of the free!

Raise high the flag!—beneath its shelt'ring fold
Live unimpaired the liberties of old.
Long may they last, and proudly may they stand,
Strong to the blast, still unsurpassed, the glory of the land!

Raise high the flag! where'er its colours glow
Science and Trade impel the busy prow.
Banner of fame! by gallant hands unfurled,
Shouts of acclaim rise at its name, the watchword of the world!

Raise high the flag!—the flag that ever bore
Message of joy to earth's remotest shore.
Long may it wave on every subject sea!—
Friend of the brave, hope of the slave, and guardian of the free!

—Charles Mackay.

The Royal Gardens at Kew.

[Some idea may be formed of the interest that is taken, in England, in horticulture and floriculture, from the following statement respecting the Royal Gardens at Kew, near London:]

In the estimates of civil contingencies for the financial year 1855–56, there are two items—one of £13,569 for the Royal Botanical Gardens at Kew, and another of £1,544 for the Royal pleasure-grounds at the same place, making a total of £15,114. Sir W. J. Hooker's report on Kew gardens for the year 1854 is appended to this estimate, and a few particulars may be extracted from it for the information of the public. Sir William shows that the number of visitors annually is constantly and steadily increasing, the number in 1854 having amounted to no less than 339,164, against 9,174 only in the year 1841. In 1843, the number of visitors was 13,492; in 1844, 16,114; in 1845 it increased to 28,139; in 1846, to 46,573; in 1847, to 64,282; in 1848, to 91,708; in 1849, to 137,865; in 1850, to 179,627; and in 1851 (the Great Exhibition year), to 327,900. In 1852 the number fell to 231,210, but in 1853, it again rose to 331,210. The great increase in the year 1853 is to be ascribed to the Sunday admission. The number of persons who visit these beautiful gardens for study and instruction (especially artists) has increased in the same proportion, and to various Government schools of art and design supplies are continually sent from the gardens for the use of their pupils in London. In novelties and rarities the gardens have received as many additions as in former years, and the augmentation of the collection compels Sir W. J. Hooker to ask for more accommodation to the greenhouse plants from temperate climates, and especially to those of a large size, such as scarce tender pines and Australian trees and shrubs. The pleasure ground adjacent to the garden, occupied for the last four years as an arboretum, devoted to all kinds of foreign trees and shrubs that will bear our climate, has its growing attractions. The rough ground bordering on the Sion Vista has been levelled and formed into lawn, the planting is finished, and a large number of the trees and shrubs have been labelled with the names of the genus and species in Latin and English. The museum of practical or economic botany has prospered, and is a source of usefulness as well as gratification to our merchants as well as scientific persons. Not a day elapses without the receipt of applications for information about the useful woods, oils, fibres, gums, resins, drugs, and dyestuffs of which the stores and greenhouses contain the living sources, and the museum the products, all authentically named. A new feature in connection with the Royal Gardens remains to be noticed. This is the presentation in 1853 and 1854 of two valuable libraries and herbaria, by the sister of the late Dr. Bromfield, of the Isle of Wight, and Mr. George Bentham, of London. Till 1853 the garden was utterly destitute of these two very necessary, if not indispensable appendages. Both are now available, under proper restrictions, for the public service, and are accommodated and conveniently arranged within the precincts of the garden. The benefits of this arrangement have already been experienced by botanists, students, and persons of all grades. Among the more important contributions to the library in 1844 may be mentioned a splendid collection of drawings given by Miss Cathcart, made in India under the direction of the late Major Cathcart; a set of 2,188 drawings of Kew plants, presented by Mr. W. Atwell Smith; and the entire botanical correspondence of the late Dr. Wallich, during his 28 years' superintendence of the gardens at Calcutta, bequeathed by the learned doctor to the gardens. Visitors of all grades, reports Sir W. J. Hooker, evince by their generally good conduct their thorough enjoyment of the gardens. To our own colonies the books show that they have contributed extensively, by the dispersion of useful plants and trees in climates suited to their growth, wherever our trade and commerce reach.

The Beauty of the Dead.—That celebrated painter, C. R. Leslie, Royal Academician, in one of his lectures, relates the following facts:—"I knew a man of the highest order of mind, a man of fine feelings, but of great simplicity, and far above all affectation, who, standing before the corpse of his wife, said, 'It gives me very pleasurable sensations.' And yet he had truly loved her. The lines in 'The Giaour,' in which the present aspect of Greece is compared to a beautiful corpse, are familiar to every reader. Lord Byron, in a note to the passage, remarks that 'this peculiar beauty remains but a few hours after death.' But I have been told by those who are in the habit of making casts, that on the second day the expression is generally improved, and even on the third day it is often still finer. I have, in several instances, been asked to make drawings of the dead; and though in every case I have entered the room where the body lay, somewhat reluctantly, yet I have invariably felt reluctant to quit it. At Kreutzberg, near Bonn, there is a church, under the pavement of which lie, in one vault, the bodies of twenty-five monks in open coffins. The dryness of the air has preserved them from decay, though the last buried has lain there for more than a century. I visited this church with a party of ladies, who at first hesitated to descend into the abode of the dead. We all, however, went down, each carrying a lighted taper, and such was the fascination of this singular scene that we lingered in it for some time. The air was perfectly pure, and we seemed to be in another world, with its own eternal interests effacing for the time all other interests. It seemed to us a mistake that death should be represented by poets and painters as a hideous phantom. We could not contemplate those withered-faced old men, for they seemed all old, and think of death otherwise than as a gentle friend. Their attitudes were varied, and all had a kind of grace, which, though we knew it to be arranged by their friends, seemed perfectly natural. One, the gardener, had a chaplet of withered leaves round his head. All were clothed in the dress of their order, and their clothes, as their bodies, though the last were dried to mummies, appeared to be little decayed. The cast taken very imperfectly by Dr. Antonomarchi, from the face of Napoleon, is handsomer than any bust or portrait of him, and, indeed, has the look of a much younger man than he appears in the latest portraits. This is easily accounted for. Illness had reduced the superabundant fleshiness of the lower part of his face, and brought it back to the condition of an early period; and death, by leaving the mouth slightly opened, had destroyed that expression of selfish determination which the thin compressed lips give to every portrait of Napoleon. The profile of the cast is the most perfectly beautiful profile of a man I ever saw."

Solitude has the advantage or the danger of making us continually search more deeply into the same ideas. As our discourse is only with ourself, we always give the same direction to the conversation; we are not called to turn it to the subject which occupies another mind, or interests another's feelings; and so an involuntary inclination makes us return for ever to knock at the same doors.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
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CHURCHES and PUBLIC INSTITUTIONS:

And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜

Damask, Moreen, and German Reps, for *Cushions*.
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Carpeting: *Velvet, Brussels*, or *Ingrain*, for *Chancel* and *Vestry*, or *Session Room*.
Carpeting (*Church Patterns and Colours*) of every description.
Cocoa Matting and Mats for *Porch, Vestibule*, or *Lobby*.
Fringes, Tufts, Gimp, and Trimmings, in every variety.
Communion Damask and Napkins.
Curled Hair in *Rope, Picked*, or *made into Cushions*.
Patent Felt for *Cushions*—An article introduced within the last two years, which has met with the most extensive patronage.

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AN ESTABLISHMENT OF THIRTY YEARS' STANDING.—A CARD.—Thirty years having elapsed since the subscriber introduced his peculiar styles of Hosiery, it is with no ordinary feelings of gratitude that he now returns thanks for the very liberal and constantly increasing patronage enjoyed from the year 1823 until the present time. His success he attributes not less to the principles upon which he has conducted business, than to the fact of having kept a very large and well selected stock of **Hosiery, Under-garments, Gloves, &c.** To these principles upon he would invite attention, and assures all that they will be adhered to strictly by the firm of A. RANKIN & CO., at their old stand, No. 104 Bowery, viz.:
To show goods freely, but urge no one to buy.
To advise as to the cheapest and most durable goods.
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To return money cheerfully if goods are not suitable.
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A. RANKIN,
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WAX FLOWERS FROM NATURE.—Mrs. A. E. PIPER teaches this beautiful Art upon new principles, by which flowers of all varieties can be made to imitate nature, being free from the stiffness and angularity incident to the old process. Specimens of flowers and vases can be examined and purchased at the Bookstores of Stanford & Swords, No 637, T. J. Crowen, No. 699 Broadway, New York: Smith & Lord, No. 246 Fulton street, Brooklyn; and at her residence, No. 130 Dean street, near Hoyt, South Brooklyn.
☞ Ladies desirous of acquiring a knowledge of this delicate Art, which is a source of agreeable occupation for leisure hours, will please leave their address at either of the stores as above, or forward same by post to Mrs. Piper at her residence. Terms $5 for one course of six lessons. ap26-3m$

THE SMITHSONIAN HOUSE, AS ENLARGED, IS now open, corner of Broadway and Houston-st., on the same block with the Metropolitan Hotel and Niblo's. The HOUSE is conducted on the European plan of lodging-rooms, ranging in price from FIFTY CENTS a day (for inside single rooms) and upwards, according to size, location, &c. Many desirable at $5 and $6 per week, and some for less. The NEW RESTAURANT is located on the first floor, on Broadway, where, or in the private rooms, meals will be furnished at the lowest price the market will afford, and in superior style—the guests paying only for what they order. Travellers and citizens will find at the SMITHSONIAN accommodations of superior order for respectability, order, neatness, attention, comfort, and economy. SIDNEY KOPMAN.
my3-4t

THE NEW CARPET EMPORIUM, 210 Bowery.—J. HYATT, has removed his carpet and oil cloth establishment from his old stand, 94 Bowery, (where he was burnt out,) to the spacious building 210 Bowery, between Spring and Prince streets opposite Rivington street, where will be found a large and well assorted stock of both foreign and domestic carpeting and oil cloths of every description, consisting of tapestry and velvet carpeting, Brussels carpets, Lowell and Auburn power-loom 3 ply and superfine ingrain carpeting. Also, oil cloths from 2 to 24 feet wide at very low prices. Also, hearth rugs, door mats, table and piano covers, tapestry and Venetian stair carpeting, druggets, window shades, &c., &c. Also, 6,000 yards of carpeting and oil cloths at 40 per cent. less than value. The above is all worthy of the attention of carpet buyers. HYATT'S Carpet Emporium, 210 Bowery, opposite Rivington street. m22-3m.

MISS HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz.: Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel, Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Miss Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 61 Fulton Avenue, corner of Jay street, Brooklyn. je3-1y

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Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and made to order. je17-1y

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SCHOOLS.

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Terms—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.
Terms for Day Scholars, $8 per session.
Tuition is expected to be paid quarterly in advance.
The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.
References.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R. Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. Dyckman Vermilye, Rector.
Terms—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. "Jona. M. Wainwright,
"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853." my3-tf

BASHBISH INSTITUTE.—A FAMILY SCHOOL FOR BOYS. Rev. P. S. RUTH, A.M., Principal. This institution is located on the Harlem Railroad, in the town of Copake, Columbia county, New York, within a short walk of the Bashbish Falls, and about one hundred miles from New York City. It is remarkably healthy and pleasant, and in the midst of wild mountain scenery. Its retired situation exempts it from the corrupting influence of vicious example.
The third term of the scholastic year commences on the first Wednesday of May, 1855. There will be two vacations in the year, viz: during the months of April and October, with a few days' recess at Christmas. The pupils will be under the parental government of the Principal, whose time will be devoted to fitting them for business, or the higher classes in College.
The terms are $200 per annum, payable semi-annually *in advance*. The *extra* charges will be, per quarter, for Music, $10; French and German, each, $5; Drawing, $3; Painting, from $5 to 10; Pew rent, $1.
The number of pupils will be limited to sixteen. Each pupil furnishes his own books and stationery, Bible and Prayer Book, towels and napkins; and, also, silver forks and spoons. All articles to be distinctly marked with owners' names.

References:
Right Rev. Wm. H. De Lancey: Seth W. Pain, Troy, Pa.; Dr. Van Vechten, and Hon. Judge Darling, Catharine, Western New York; Adam Campbell, Esq., Havana, Western New York; Dr. Rufus King, Elmira, Western New York; Isaac C. Chesbrough, Esq., and Wm. Pomeroy, Esq., Copake; Rev. Mr. Watson, Hudson; James A. Cowing, Esq., No 90 State st., Brooklyn, N. Y.; H. S. Van Ingen, Esq., No. 89 Broad st., New York; Rev. Saml. R. Johnson, D.D., Theological Seminary, New York; Rev. Benj. I. Haight, Theological Seminary, New York. ap26-6t eow

HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.
a5-4m$ A. DALTON, Principal.

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs G. M. WHITE, Principal
The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.
For reference and terms, apply to the office of The Churchman, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5 1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors.
Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

BOARDING AND DAY SCHOOL, No. 151 West 84th-street. The Misses ROHR, Principals.
References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. f17-4m

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for Home. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

DRAPERS AND TAILORS.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.
N. B. Every article made to order, at the shortest notice, and in superior manner.
Gents' Furnishing Goods. je3-1y

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

LIFE AND FIRE INSURANCE.

MECHANICS' FIRE INSURANCE COMPANY.—Office, 271 Broadway (Shoe and Leather Bank Building,) corner Chambers street. Capital, **$150,000.**
This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.

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THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **$200,000.** Insurance against Loss or Damage by Fire.

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HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.
This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for Policies of Assurance.
Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.
Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*
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Pamphlets and full information may be had on application at the office of the Company.

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oct7-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling,** or **$10,000,000;** paid up Capital and Surplus, **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of **$902,062 70,** principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
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THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

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BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, New York.
This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

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CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, New York.
W. C Vandewater. R. Heasley.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.
☞ All orders punctually attended to. au12-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

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JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:
Trinity Chapel, New York; Christ Church, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. [a12] au19-1y

JAMES SUTTON, MODELLER AND ORNAMENTAL plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.
N. B.—Ornaments sent to all parts of the Union. m8-6m

DENTISTS.

DR. A. STARR, Surgical and Mechanical Dentist, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

BERHARD,—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

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PIANOS, PIANOS, PIANOS.—HAVING REMOVED TO OUR spacious store, 519 Broadway, (St. Nicholas Hotel,) we are now offering the most extensive assortment of Pianos, Melodeons, and Parlor Organs in the United States, comprising Hall's celebrated triple-stringed double octave Pianofortes of our own manufacture. These Instruments are equal in power to the French Grand Piano, at one-half the cost, and are specially adapted to large rooms. Also our School Piano, which stands unrivalled for cheapness, durability, and standing in tune. We are also sole agents for A. W. Ladd & Co.'s premium Boston Pianos, of all sizes, and also Messrs. Carhart, Needham & Co.'s Melodeons. A large assortment of second-hand Pianos cheap. ELY & MUNGER,
my10-3m 519 Broadway, St. Nicholas Hotel.

CHEAP MUSIC AND PIANO STORE OF HORACE WATERS, No. 333 Broadway, New York. *Opposition to Monopoly. Music at greatly reduced rates.*
Notwithstanding the *combination of music dealers* to keep up the prices of non-copyright music, *against* the interests of *native composers*, and their refusal to extend to Mr. Waters the courtesies of the trade, he is making *immense* sales—having abundant evidence that he has public countenance and support, in his *opposition* to the Great Monopoly, and in his efforts to aid Native Talent, and to adopt the National Currency. His stock of American and European music is immense, and the catalogue of his own publications is one of the *largest and best selected* in the United States. He has also made a Great Reduction in the prices of Pianos, Melodeons, and Musical Instruments of *all kinds*. *Superior toned* 6¼ octave pianos for $175, $200, and $225, interior of as *good quality*, and instruments as *strong* and as *durable* as those which cost $500. Pianos of every variety of style and price up to $1000, comprising those of ten different manufactories: among them the celebrated *modern improved* Horace Waters' Pianos, and the *first premium* Æolian Pianos of T. Gilbert & Co.'s make, (owners of the Æolian patent). Second-hand Pianos at *great bargains*. Prices from $40 to $150. Melodeons from five different manufactories, including the *well-known* S. D. & H. W. Smith's Melodeons, (tuned the equal temperament,) *the best make in the* United States. Prices $45, $60, $75, $100, $115, $125, $135, and $150. Smith's Double Bank Melodeons, $200. *Piano and Melodeon guaranteed.* The best terms to the trade, schools, &c.; 12½ per cent. discount to clergymen and churches. All orders promptly attended to. Music sent to all parts of the country, post-paid, at the reduced rates. General and select catalogues and schedule of prices of Pianos forwarded to any address free of charge ap26-3m

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.
Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

BACON & RAVEN, PIANO FORTE MANUFACTURERS, Nos. 160 and 162 Centre street, opposite Canal, East from Broadway.
Having an experience of twenty-five years, and every requisite facility at our manufactories, are enabled to offer the public an assortment of instruments unsurpassed by any as to tone, workmanship, and durability. m22-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.
Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
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MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a Michrocordion Piano, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. Warerooms at the Manufactory, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** Broome street, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:
No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.
The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.
Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.
Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.
N.B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. Meneely's Sons, West Troy, Albany county, New York.
HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y$

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
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HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. Fountains and Jets of every description.
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sep23-1y

DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by Chas. H. Williamson, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.
Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "Thompson" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.
A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.
Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.
Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.
☞ Please notice the name and number.
oct7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoisseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the Gallery of Daguerreotypes, 206 Chatham Square.
☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.
Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.
The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.
☞ Particular attention paid to taking Children's Daguerreotypes.
Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.
Mr. Thwaite attends personally to his patrons.
Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the very best place in the world to get a good daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.
N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.
Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particnlar attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.
The attention of the public is especially invited to the new style of Daguerreotypes on Paper, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.
Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country
Open to the public at all times. sep9-1y

FURNITURE AND UPHOLSTERY.

NEW LOCATION—Fitzsimmons' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **235** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y **483** Broadway, between Broome and Grand streets.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. * m8-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29-1y MRS. E. BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

SHOW CASES.—SCHMITT & BROTHERS, 5 North William (near Chatham) street, New York, manufacturers of all kinds of Show Cases. A good assortment kept constantly on hand. Orders promptly executed.
Silver and German Silver Cases always on hand. my27-1y

TEA, TEA, TEA.— 377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.
N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

SPRING AND SUMMER FASHIONS.—E. PHILLIPS, 236 Bleecker street, New York, Hat and Cap Manufacturer, has on hand a beautiful assortment of every variety of fancy Hats for the season. Hats and Caps made to order. au12-1y

BROTHERHOOD OF THE PROTESTANT EPISCOPAL Church, of Brooklyn.—At the annual meeting held March 6th, the following officers were elected for the ensuing year.
President—Bailey J. Hathaway, Spencer street, near Willoughby Avenue, or 13 Platt street, New York.
First Vice President—Ferdinand Walker, Clinton Avenue, South of Myrtle.
Second Vice President—Wm. W. Russell, 275 Pearl street.
Corresponding Secretary—Lewis Morris, 25 Tompkin's Place, or 87 Wall street, New York.
Recording Secretary—Charles S. Stone, corner of Court and Joralemon streets.
Treasurer—Thomas K. Lees, 79 Pine Apple street, or 9 Maiden Laine, New York.
Trustees—Samuel B. Caldwell, Charles H. Birney, L. R. Chesbrough, John W. Moore, J. R. Brockelman, C. M. Livingston, H. A. Spafard, John Hamlett, and J. Manley Halsey.
The objects of this Brotherhood, are the mutual care and relief of its respective members in time of sickness or accident, the burial of its deceased, the succour of their Widows and Orphans, and the promotion of Christian fellowship and love; and, also, according to its ability, to aid distressed members of the Church generally.
Copies of the By-Laws may be obtained of any of the officers or members on personal application, or through the mail, by addressing the Corresponding Secretary. m29-3m$

PROTESTANT EPISCOPAL MUTUAL BENFEIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: Richard Sill, 343 Broadway.
1st Vice President: Charles P. Burdett, 47 Fulton street.
2d " " John G. Ambler, M.D., 31 Washington Place.
Corresponding Secretary: O. B. Wilson, 25 Beaver street.
Recording Secretary: Theo. R. McIlwaine, 194 Broadway.
Financial Secretary: A. W. Hoffman, 102 Chambers street.
Treasurer: Charles G. Till, 299 Broadway.
Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary. m1-1y

THE WORLD AT HOME.

CITIZENSHIP OF PERSONS OF COLOUR.—At a large meeting of persons of colour, in Brooklyn, a few days since, the following resolutions were adopted:—That we do not acquiesce with the National Council of Coloured People in the establishment of proscriptive institutions, or in other measures set forth by that body. —That we protest against any attempt, by any body of men, of any colour, in trying to strengthen that which is dying out of itself.—That it is unwise and impolitic at this time to establish an Industrial School or erect a building for free coloured youth. If free, let them have freedom of schools in free States.—That we hail with pleasure the example of the star in the East, (Massachusetts,) which shines brighter than ever. She has opened the doors of her schools to youth, irrespective of complexion, and we look forward to the day when the State of New York will follow her example.

THE MARYLAND NUNNERY EXPOSURE CASE.—The case of Miss Josephine M. Bunkley against Messrs. Dewitt & Davenport, relative to the copyright of a work already printed under the above title, and purporting to be a "Tale of Popish Intrigue and Policy, by Josephine M. Bunkley, late Novice at St. Joseph's, Maryland, including a Narrative of her Residence and Escape from that Institution," came up in the United States Circuit Court before Judge Nelson last Friday. Miss Bunkley had previously obtained a temporary injunction restraining the defendants from publishing her work, and the motion then was to remove the injunction without awaiting the final hearing. The Court expressed itself satisfied that neither of the grounds on which the defendants based their action had been sustained, and that in the present posture of the case, the preliminary injunction heretofore granted must be continued till the final hearing.

CURIOUS SLAVE CASE.—A communication from Cincinnati says:—"Elijah Williams, a rich planter of Barnesville, S.C., arrived in this city to-day with eight negroes, one of which was his wife, six his children, and the other his wife's mother. The object of his visit here was to manumit the whole and settle them in this State. Just, however, as he stepped from the steamboat into a carriage he fell dead. The negroes having been brought here, are of course free under our State laws. Mr. Williams had previously willed the whole of his estate to the negroes."

DOGS.—The dogs are again beginning to be dangerous; and for several days there have been reports of depredations by them upon persons in various parts of the city. One complaint says that four large mastiffs are kept loose in a tenant house by one family, to the great danger of the inmates and to the strangers who may call. The dog markets in and near Wall street have also been subjects of complaint.

MORTALITY OF NEW YORK.—There were, according to the official report of the City Inspector, 467 deaths in this city last week, viz.:—Men, 104; women, 86; boys, 144; girls, 124—being an increase of 26 on the mortality of the previous week, and an increase of 73 on the corresponding week of last year.

NEW LINE OF STEAMERS TO EUROPE.—The second ship of the Vanderbilt European line, *Ariel*, which sailed on Saturday for Havre, had 191 passengers and $186,328.50 in specie, including the famous "nugget" of California gold, valued at $40,000, for the Paris Exhibition.

THE UNITED STATES MINISTER TO ENGLAND.—It is stated in the Washington *Star*, that letters have been received in that city, in which our Minister to England, Mr. Buchanan, said that he will leave his mission about the last of September, and travel in Europe some time before returning to the United States.

THE WILLIAMSBURGH RIOTERS.—After a tedious trial, the jury in this case rendered a verdict of guilty against four out of the twelve on trial. Their names are Patrick Cooney, Patrick McHugh, John Nolan, and John Pepper. Sentence was suspended to allow counsel to put in a bill of exceptions.

POLICE REVIEW.—It appears that the police of New York have been directed to assemble in the Park, on Saturday, in uniform, when they will be reviewed by the Mayor, who will also address them. About 1,000 policemen will take part in the parade. A band of music has been engaged for the occasion.

THE WORLD ABROAD.

Great Britain.—The Queen had held another Drawing Room at St. James's Palace. The Hon. Mr. Buchanan, United States Minister, and Miss Lane, were present.

Her Majesty and the Court, it was understood, would remain in London until the first week in June, when they will repair to Windsor, where the Royal festivities will be dispensed on the usual scale of magnificence.

The young Emperor and Empress of Austria, it is rumoured, will be the guests of the Queen, at Windsor Castle, during the Ascot races.

The Queen had ordered that the suite of apartments occupied by the Emperor and Empress of the French during their late visit, should be shown to the public under the same regulations as the private apartments of the Castle.

Prince Lucien Bonaparte had met with a serious accident at his residence in London. He was ascending some steps in his library to reach a book, when, accidentally slipping, he fell and broke his leg.

The papers announce the death of Lord Lifford, in his 73d year, at Brighton. He is succeeded by his son, the Hon. James Hewitt, born in 1811.

Mr. Baily, the sculptor, has finished his statue of the Lord Chief Justice Mansfield, and it was in Westminster Hall, preparatory to its erection among the other statues in the vestibule of the Houses of Parliament.

Sir Henry Bishop, the eminent composer, died on the 30th ult., after a long illness which recently compelled the suspension of a series of concerts he was conducting, and which had been got up expressly for his relief. He was obliged to submit to a surgical operation, from the effects of which, proximately, he expired. The death of Sir Henry once more leaves the Professorship of Music vacant at Oxford.

Miss Burdett Coutts has offered prizes amounting to £50 per annum, to teachers in the National Schools, for teaching "Common Things."

The Bank of England has reduced the rate of interest from 4½ to 4 per cent., which is regarded with satisfaction, as imparting confidence.

Sir James Graham, M. P., who had in a great measure recovered from the effects of the painful and perilous operation which he underwent three months ago, had a relapse, so that his health was in a state which caused much anxiety to his friends.

Lord John Russell had returned from Vienna, and given his account of his mission in the House of Commons. The Allies, he stated, proposed to Russia two alternatives—one that the Black Sea should be declared a neutral sea, open to commerce, and closed to the ships of war of all nations; the other, that the Russian force in that sea should be in some degree limited. The Russian plenipotentiaries rejected both propositions, and afterwards made some counter-propositions of their own, which England, France, and Austria unanimously agreed were inadmissible.

The budget had nearly passed through Parliament, with little opposition, and little modification. The Loan Bill (£16,000,000) was read a third time and passed, on the night of the 1st, by the Commons, and on the same night was ordered to be committed by the Lords.

There was a long debate in the House of Commons on the night of the 2d upon the Maynooth endowment; Mr. Spooner bringing forward a resolution pledging the House to resolve itself into a committee, to consider the acts for the endowment of Maynooth, with a view to the withdrawal of any endowment out of the Consolidated Fund, due regard being had to vested rights and interests. The debate was adjourned.

The Education Bill of Sir John Pakington had met with much opposition in the House of Commons. Mr. J. W. Henley, in a very long speech, moved the rejection of the Bill. He had no doubt of the intentions of Sir J. Pakington, but he did not believe that this Bill would secure a religious education. The rejection of the measure was seconded by Mr. R. Philimore, who observed that the alliance between religion and education which it held forth was a mere simulated one; it was a concubinage, and not a marriage, and nothing but a spurious issue could be expected from it. After two or three other members had spoken, the debate was adjourned.

The Scottish Education Bill had been read a second time. It is a "liberal" measure, and will admit of infidel schoolmasters, as no tests are to be applied, in any way.

An Italian, Luigi Buranelli, who murdered a gentleman named Lambert, in London lately, was executed in front of Newgate on the 30th ult. In reply to questions put by the Sheriffs, he expressed his extreme remorse for the crime he had committed, admitting the justice of the sentence, saying he believed he should be pardoned in Heaven. His spiritual adviser was Father Gavazzi, who attended him to the scaffold.

The large American clipper ship *Great Republic*, which sailed from New York, about two months since, has been taken up by the French Government for the conveyance of troops to the Crimea, and is about to proceed to Marseilles. It is stated she will be able to receive on board and comfortably berth as many as 2,000 soldiers.

The last returns of the Board of Trade show a continued falling off in exports. Metals have experienced the greatest decline, owing to the diminished demand for iron on railway works in the United States and elsewhere. Woollen, cotton, linen, and silk manufactures have likewise been much depressed.

The "*Army Inquiry*" Committee was still proceeding. The most important evidence adduced, was that of Lieut. General Sir John Burgoyne, who had charge of the engineering-works in the Crimea at the period under inquiry. It was never contemplated, he said, that the Allies would have to winter before Sebastopol; the opinion of the military authorities being that the place would have speedily yielded. When the army landed in the Crimea, Lord Raglan and every other officer were ignorant of the Russian strength. Sir John admitted that the whole of the military organization connected with the troops in the field was inefficient.

The line of telegraph from the Crimea to London and Paris is now complete, with the exception of a portion across the Danube. Though the whole line is not yet completed, a message can be transmitted from the camp to the Home Governments in a few hours.

Nova Scotia.—Late Halifax papers state that the most frightful distress exists along the coast between Miramichi and Shippagan. The Acadian French are suffering direful privations, and have no seed whatever to plant or sow this season. The scarcity so generally complained of would, unfortunately, not appear to be confined to Nova Scotia.

France.—Great excitement has been produced in Paris by an attempt to assassinate the Emperor, Napoleon III. The occurrence was thus related in the *Moniteur*:

About 5 o'clock, the Emperor was riding on horseback in the Champs Elysees, accompanied by Count Edouard Ney, one of his Aides-de-Camp, and by Lieut-Colonel Valabregue, the Ecuyer Commandant. When near the Chateau des Fleurs, a well-dressed man approached within a few paces of the Emperor, and fired a pistol at his Majesty. The Emperor was not struck, and, after saluting the persons who immediately surrounded him, continued at a walk for the purpose of rejoining the Empress, who was taking a carriage drive in the Bois de Boulogne. On their return their Majesties were greeted on all sides with the warmest and most enthusiastic cheering. Their Majesties on entering the Tuileries found there, their Imperial Highnesses Prince Jerome Napoleon and Prince Napoleon, the other members of their family, the Ambassadors and Foreign Ministers, the Emperor's Ministers, the grand officers and the officers and the ladies of the houses of their Majesties, and a large number of other persons, informed of this event, who had hastened to congratulate their Majesties. The assassin was immediately arrested by the persons who were near him, and was given into the hands of justice. Let us thank Providence for saving the life of the Emperor.

Galignani's account differs from the foregoing. According to this authority, the assassin fired two shots at the Emperor, and then stabbed himself. His wound is said not to have been mortal. Another account says: "The villain who fired twice at the Emperor is named Liverandi; he is a shoemaker, of Rome. He asserts that he wished to avenge the Roman Republic." To the warm felicitations addressed to him, Louis Napoleon answers simply that his life is an instrument to work out the decrees of Providence, and that, till his "mission" is accomplished, he fears no danger.

It is now positively stated that the contemplated journey of the Emperor Napoleon to Constantinople and the Crimea has been indefinitely suspended, if not abandoned.

Spain.—A despatch from Madrid stated that doubts had been entertained whether the Queen would give her sanction to the law for the sale of the Clergy property. But the Minister of Finance went to Aranjuez, and it was then stated positively that Her Majesty would give her sanction without opposition. It is rumoured, however, that the Nuncio from the Holy See will protest against the law being promulgated. We also learn that the *quinta*, or conscription, was actively proceeding with, in order to enable the Government to send out as many troops as possible to Cuba. From the Madrid correspondence of the Paris *Presse*, it would seem that the Spanish government had sent out instructions to the Cuban authorities to limit their vigilance to "strict necessities."

Prussia.—The session of the Prussian Chambers was closed on the 2d inst., by a speech from Baron Manteuffel. After enumerating the various legislative enactments passed this session, the Ministerial speech promised that the credits granted will be used as economically as consistent with duty in the presence of an army prepared for war, during the actual unsettled state of affairs, so as to vindicate the independence and position of Prussia as a great power.

Russia.—Letters from St. Petersburgh state that the appearance of that city denotes the activity displayed for the energetic continuance of the war. The Czar devotes his whole time and attention to the military preparations that are going on. Prince Dolgorousky and Gen. Rostowzow are daily sent for several times by the Emperor. Count Rudiger is also seen hurrying to the Winter Palace. The towns and villages around swarm with soldiers of the militia, clothed in their half military dresses. On their caps they wear a cross; underneath are the words, in Russian, "For Religion and the Czar."

Japan.—The following are the details of the loss of the Russian frigate, by the late terrible earthquake in and about the island of Niphon, on the coast of Japan, derived from a French source:

As we have already informed our readers, an earthquake of the most violent kind has taken place at Japan, and among other misfortunes has occasioned the loss of the Russian frigate Diana. The American steamer Powhatan, which was in the same vicinity, and which saved many of the shipwrecked mariners, has prepared an account of its voyage from Japan to Shanghai, from which the *Novelist*, of Marseilles, has borrowed some details on the shipwreck of this Russian vessel.

The frigate which was lost in the midst of this shocking catastrophe had on board the Vice Admiral Putiatin, engaged at the time in completing the treaty between Russia and Japan. She was at anchor in the port of Simoda. From the moment of the first shock of earthquake the sea exhibited such a movement of eddying and whirling, that in less than thirty minutes the ship pirouetted round herself more than forty times, snapping and twisting all the chains holding her. The motion was so rapid that no one on board could keep on his legs, and all were seized with vertigo. When the sea retired, the frigate, which drew twenty-one feet of water, was left in eight feet of water only. On its return, the sea rose to the height of five fathoms above its ordinary level, and in again retiring it left the frigate in less than four feet of water, so that the anchor stocks were visible. The agitation of the bottom of the sea was so great at the time, that the Diana, though only in four feet of water, was borne to a great distance. The officers believed that the port was about to become the mouth of a submarine volcano, ready to engulf them.

When the frigate next found herself afloat, it was perceived that she was filling, and that the keel and the rudder had been torn away, and were floating alongside. By passing sails under the ship they succeeded in keeping her afloat; and on the next day, the sea having become calm, they brought the frigate into deeper water. Some shocks were again felt, but they were not attended by any serious consequence.

After having repaired damages as well as they could, and constructed a temporary rudder, the weather being fine again, they attempted to bring the frigate into a bay less exposed, and where they might more easily complete repairs. But when they were at a distance of seven miles from Simoda, a tempest blew up. The Japanese boats, to the number of over a hundred, which were towing the Diana, abandoned her, after having, however, taken in all her officers and crew; and shortly after the ship was swallowed up in the sea.

It must be remarked, says the *Novelist*, that the Diana, which was pursuing the Napoleon III., was perfectly disposed to disregard the neutrality of the port where the latter ship was lying, and to capture her even in those neutral waters if she could. The French vessel, however, thanks to the rapid manœuvres of her captain, Lopez, had set sail and departed from Simoda twelve hours before the arrival of the Russian ship. The city of Simoda has been so overthrown, that hardly a trace of its streets is distinguishable.

The War.—The besieging operations before Sebastopol had no decided effect, after having been carried on for fourteen days; but the desperate fighting, attended with severe losses on both sides, had exhausted the strength of the besiegers; and although they had gained considerable advantages, so far as the capture of the advanced works of the Russians were concerned, it was judged necessary to give up all idea at present of a general assault. The most furious Russian sortie was that from the Flagstaff Battery upon the French lines, on the 13th. A long and desperate struggle took place. Twice the Russians succeeded in entering the parallel in advance of the battery, and twice they were repulsed—the second time with such loss as to compel an immediate retreat. The French made no attempt at pursuit, as the enemy were within a stone's throw of their own batteries. General Bizot was wounded in this affair, and having been struck also with a chance bullet, after the close of the fight, he has since died. In this sortie the French lost between 50 and 60 killed and wounded—the Russians a far greater number. On the 14th the French fired three mines under the Flagstaff Battery, with partial success. The Russians, fearing an assault, opened a furious cannonade along the whole line. On the night of the 17th the French succeeded in making a lodgment in one portion of the battery, but on the 19th they were compelled to yield their position. On the same night the English succeeded in capturing the first of the enemy's rifle pits, from which much annoyance and loss to working parties has been caused. Col. Graham Egerton, the field-officer in command of the trenches, who led the attacking party, was killed in the desperate action which took place afterwards for the protection of the trenches. In the last affair 50 British soldiers secured the trenches against a column of Russians, 1000 strong. The total loss to the English was 2 officers and 21 men killed, and 5 officers and between 40 and 50 men wounded. The enemy lost about 50 killed, and twice as many wounded. On the night of the 20th, an attack was made on the second rifle pit; but the pit was almost immediately abandoned by the Russians. The Turkish corps took part in a reconnoissance on the 19th, which was undertaken towards the valley of the Chernaya, with the view of showing Omar Pacha the ground. Telegraphs from Sebastopol to the 28th ult. state that on that day the allied commanders had suspended their fire so as not to exhaust their ammunition, and that they were awaiting reinforcements, which were hourly expected. A Russian despatch, however, dated the evening of the 28th, says: "The fire of the enemy is moderate. Their approaches progress slowly. We have established at 100 yards from Bastion No. 4, a row of rifle pits, which serve to form a continuous branch of communication." The information with regard to the gathering of the Russian reinforcements is obtained from a telegraphic despatch, dated 1st May, from Lord Raglan. The despatch itself has not been published, but it was stated in the House of Commons on the night of the 1st that it contained an announcement of the Russian army in the neighbourhood of Sebastopol, between Balaklava and Mackenzie's Farm, having been reinforced by two divisions of fresh troops. According to the statements of two Polish deserters there are 100,000 Russians in the vicinity of Sebastopol, 60,000 of whom have arrived from Simpheropol. Dr. Hall, the Inspector-General of Hospitals, reports that the sanitary condition of the army continues gradually to improve, and the mortality from disease to diminish. From the Baltic there is as yet nothing deserving of particular mention. A few Russian merchantmen have been captured, and Admiral Dundas has breakfasted with the King. The White Sea is to be shortly blockaded.

OBITUARY NOTICES.

Died, at Brownville, on Tuesday morning, the 8th inst., Dr. THOMAS Y. HOW, aged 78 years, in the blessed hope of a Christian.

In the death of this venerable man, the community among whom he has lived for the last thirty-five years are called upon to mourn for one whom they highly loved and respected. His learning which has long instructed us, the engaging refinement, courtesy, and affability of manner which marked his social intercourse among us, have now gone forever, leaving a void which we can never hope to see replaced in our midst.

Mr. How was a native of New Jersey. He graduated at Princeton College, and studied in early life the profession of the Law. He was selected by Gen. Hamilton as his military secretary, during the apprehended war with France in 1798, and in that capacity made with him a tour of inspection through New England, and became acquainted with the distinguished men of that day, among whom was Fisher Ames, of whom he was fond of speaking, and whose colloquial powers he considered superior even to those of Hamilton himself.

Soon after this affair ended with France, the settlement of the Black River country by the Brown family (his early friends and schoolmates) attracted his attention, and he became for a short time a resident of Brownville. He soon left it for New York City, and returned here again about thirty-five years since, and renewed the practice of the Law, but finally abandoned his profession for the more congenial pursuits of literature. He commenced a course of literary lectures, which, for profound depth of thought, accurate learning, and grace of elocution, attracted much attention. For the last few years his advanced age forbade further exertions in this way, and he remained a quiet but most diligent student and inquirer after learning, for which, during the last few months of his confinement to his home by his illness, he professed his thirst keener than ever. But, alas! the investigations of that active mind are now ended on earth—awakened, as we humbly trust, to renewed ardour and joy in the world above.

He was truly a model of the Christian gentleman and scholar. The charity of his mind never failed; dying, as he had lived among us, an humble and devout servant of God. His singular polish and grace of manner, which distinguished him in earlier life, never forsook him in his advanced age; and during the several generations that have grown up around him, he was the same object of respect and affection.

We mourn sincerely and deeply the departure of this good man—we mourn the loss of one so kind and so instructive—we mourn the loss of so much learning—we mourn the loss of a neighbour, the exquisite charm of whose manner has so endeared him to our hearts; but thanks be to the Lord, we mourn not as those without hope. COM.

THE HON. JOHN C. SPENCER, OF ALBANY.—We regret to have to record the death of this highly respected citizen of Albany, so long and well known and esteemed in our Church. "Mr. Spencer," says the *Albany Journal*, "was the eldest son of Chief Justice Spencer. He was born in 1787, and has occupied a prominent place in the political history of the State during nearly half a century. He was educated for the Bar, and attained to the highest rank in that profession. Among the important duties confided to him by the State was the prosecution of the Morgan trials, and subsequently the revision of the Statutes. In 1816, while residing in Canandaigua, he was chosen to represent the Ontario District in Congress, and at the same time served on the celebrated Bank Investigating Committee. In 1819 he was sent to the Assembly, and was elected Speaker of the House in 1820. He was again returned to the Assembly in 1820, 1830, and 1832. In 1824 he was elected to represent the 7th District in the State Senate. He was called to the Secretaryship of State in 1839, and about that time removed to this city, where he has since lived. He was appointed Secretary of War by President Tyler, in 1841, and Secretary of the Treasury in 1843. During the latter part of his life he has devoted himself mainly to the duties of his profession, and but a short time since acted as counsel for Dr. Nott, in the investigation of the affairs of Union College. In accurate legal judgment, laborious industry, and practical energy, few lawyers have equalled and none surpassed him. His disease was of long standing." The funeral took place on Sunday afternoon at Albany. The Provisional Bishop of this Diocese officiated in the Burial Service, having gone from New York expressly for the mournful purpose. He was assisted by the Rev Mr. Selkirk and the Rev. Mr. Parker. A long procession followed the body from the Church to the Rural Cemetery, where the interment took place in the family lot, near the remains of his distinguished father, the late Chief Justice Spencer.

DIED.

On Saturday, 5th inst, after a short illness, JOHN SUYDAM REESE, aged 18 years and 4 months, eldest son of Mr. Jacob Reese, of this city. "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

NOTICES.

We understand that in accordance with numerous requests, the address which was recently delivered at St. Bartholomew's Church relative to St. Ann's Church for Deaf Mutes, will be repeated at Calvary Church next Sunday evening, the 27th inst. The originator of this undertaking to promote the welfare of this peculiar class of the community, desires to have its whole history and future prospects clearly understood by his Christian brethren. We hope, therefore, that at the proposed Service, he may have the satisfaction of making his statement before a *numerous* gathering.

Church of the Incarnation, Madison Avenue, corner Twenty-eighth street, Rev. HENRY E. MONTGOMERY, Rector.—A collection will be made in this Church on Sunday morning next, (Whitsunday,) in behalf of the "Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York."

The Rev. Wm. J. Frost, Rector of the Church of the Redeemer, will preach in St. John the Evangelist's Free Church, Nos. 93 and 95 Sixth Avenue, opposite Clinton Place, on Sunday evening next, (May 27th.) Service to commence at quarter to 8 o'clock.

New York Ecclesiological Society.—The regular Annual Meeting of the New York Ecclesiological Society will be held at St. John's Sunday School Rooms, on Monday, May 28th, at 8 o'clock, P. M. W. P. MORGAN, Recording Secretary.

The Executive Committee will meet at 7½ P. M.

Clerical Convocation of Queens County.—The Services of the Clerical Convocation of Queens County will be held in St. George's Church, Hempstead, Wednesday and Thursday, May 30 and 31. WM H. MOORE, Secretary.

my 7-2t

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. my3 8t

St. John the Evangelist's Church.—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M. EDWIN R. COOK, Rector,

my3-tf 104 12th street.

Maryland Convention.—The Annual Convention of the Protestant Episcopal Church, in the Diocese of Maryland, will be held in St. Peter's Church, Baltimore, on Wednesday, May 30th, at 9 o'clock A. M. H. COLBURN, Secretary.

my3-4t

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.
Christ Church, Cooperstown, Rev. S. H. Batten, $10; Miss M——, of Brooklyn, $2; Rev. John M. Morton, Frankfort, Ky., $1—$13.
THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.
Rev. John N. Norton, Frankfort, Ky., $1; Miss M——, of Brooklyn, $1—$2.
THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Society for Promoting Religion and Learning.
The Treasurer respectfully acknowledges the receipt of the following contributions in aid of the Education Fund, viz.:
From Grace Church, Canton, Rev. S. W. Moore, $7; Christ Church, Poughkeepsie, Rev. Samuel Buel, $27; St. Anna's, Fishkill Landing, Rev. H. E. Duncan, $17.06; St. Ann's for Deaf Mutes, New York, Rev. T. Gallaudet, $3; St. Philip's in the Highlands, Philipstown, Rev. E. M. Peck, $8 26. Total, $62.32.
JAMES F. DEPEYSTER, Treasurer,
Bank for Savings, 107 Chambers street, or No. 915 Broadway.
New York, May 21, 1855.

OCONOMOWOC, May 10, 1855.

The undersigned gratefully acknowleges, through the hands of the Rev. Dr. Cole, the following sums for "Zion Church," Oconomowoc: $10 from the Rev. Theodore Edson, D.D., Rector of St. Ann's Church, Lowell, Mass.; $10 from the Rev. John Kellog, Rector of St. Mark's Church, Warren, R. I.; $10 from the Rev C. W. Ernest, Rector of Grace Church, Hampden, Conn; $10 from the Rev. J. G. Hubbard, Rector of St. Michael's Church, Manchester, N. H.; $10 from Misses Clap and Haskings, Williamsburgh, Long Island; $1 from the Rev. C. W. Fitch, Rector of St. James', Piqua, Ohio. We still desire $343 to complete the $1000 asked for. The friends of the Church will be happy to hear that the liberal founder of the parish is devoting whatever is received to the purchase of a site for a Diocesan Female Seminary.
WM. H. WARNER,
Senior Warden of Zion Church, Oconomowoc.

Sailors' Mission.

The Missionary of the Floating Church of the Holy Comforter has received through Messrs. Stanford & Swords, $5 from Tarrytown, and $5 from N., towards liquidating the debt remaining upon the Mariners' Home, for which he returns thanks. Sixty dollars still remain unpaid. We hope that another week will bring to us this sum, and spare a renewal of this appeal.

D. V. M. JOHNSON,
Care of Messrs. Stanford & Swords, 637 Broadway.
May 22, 1855.

BUSINESS NOTICES.

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
my17-3m Nos. 135, 137, and 139 Water street, New York.

ADVERTISEMENTS.

EVANS' CLOTHING WAREHOUSE, NO. 66 & 68 FULTON STREET, NEW YORK.—This extensive CLOTHING ESTABLISHMENT is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity, and will, ere long, become a "Household Word" The following are among the prominent features of this model house:

1st. Every article is bought and sold for CASH.

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That every article of READY-MADE CLOTHING can be obtained at this Establishment 50 per cent. cheaper than at any other, may be proved by the thousands that patronize it. Unbelievers are invited to call and be convinced of the fact.

Clothing Merchants from all parts of the Union, who buy for Cash, will find it to their advantage to examine our Wholesale Department before they decide to buy.

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices:—

Coats.

Superfine French Cloth FROCK AND DRESS COATS, lined throughout with satin and fine serge, worth from $30 to $45	$15 to $20
Fine Cloth Frock Coats	8 to 14
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Extra Fine Black French Doeskin, (beautifully made)	$5 to $7
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Fancy Cassimeres of every imaginable description	$1.50 to 6
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Vests.

By the thousand, made of rich Silks, Satins, Cashmere, Bombazines, &c., &c. Also an immense variety of plain and Fancy Marseilles	$0.50 to $4

Complete Summer Suits, $2.50.

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SMALL & ALDEN,
The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.
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my24 6m

IMPORTANT TO LADIES.—THE SUPERIOR WORK AND never-failing certainty of a perfect fitting Dress, by S. T. TAYLOR'S new system, is a matter worth knowing. Ladies are respectfully invited to give us a call and see for themselves.
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Paris Fashion Books for sale on the 1st of each month, by S. T. TAYLOR, Importer and Publisher of Fashions.

DR. C. A. PECK, DENTIST, HAVING RETURNED from Cuba, respectfully announces that he has resumed the practice of his profession at No. 443 Broadway, where he is ready to serve his former patrons and the public. my24 3m

AMERICAN AND FOREIGN PATENT AGENCY.—IMPORTANT TO INVENTORS.—Messrs. MUNN & CO., No. 128 Fulton street, New York, Publishers and Proprietors of the *Scientific American*, having for many years been extensively engaged in procuring Letters Patent for new mechanical and chemical inventions, offer their services upon the most reasonable terms. Patents promptly secured in the United States, Great Britain, France, Belgium, Holland, Austria, Russia, Spain, and in all countries where they are granted. All business entrusted to their charge is strictly confidential. Private consultations respecting the patentability of inventions are held free of charge, with inventors, at their office, from 9 A. M. until 4 P. M. Parties residing at a distance are informed that it is generally unnecessary for them to incur the expense of attending in person, as all the steps necessary to secure a patent can be arranged by letter. A rough sketch and description of the improvement should be first forwarded, which we will examine and give an opinion as to patentability without charge. Models and fees can be sent with safety from any part of the country free of charge. In this respect New York is more accessible than any other city or country. Circulars of information will be sent free of postage to any one wishing to learn the preliminary steps toward making an application.

In addition to the advantages which the long experience and great success of our firm in obtaining patents present to inventors, they are informed that all inventions patented through our establishment, are noticed, *at the proper time*, in the *Scientific American*. This paper is read by not less than 100,000 persons every week, and enjoys a very wide-spread and substantial influence. Parties entrusting their business in our hands can rely upon prompt and faithful attention. Most of the patents obtained by Americans in foreign countries are secured through us: while it is well known that a very large proportion of all the patents in the United States applied for go through our agency.

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IRVING HOUSE.—THIS POPULAR AND WELL-KNOWN establishment has recently undergone thorough alterations, to meet the present change now occurring in the hotel system. It will re-open on Monday, May 21, on the European and American plan combined, with the same elegant dining rooms as heretofore, with *table d'hote* in ladies' ordinary, when it will be thrown open to the public. Entrances, Chambers street and Broadway. It is expected this Hotel will meet with favour from the public, also from families and permanent boarders, as every attention will be paid to guests, with moderate charges. The IRVING HOUSE has been newly furnished and painted throughout, with various improvements added. The whole will be conducted by Mr. WILLIAM H. BURROUGHS, who is well known for his skill and gentlemanly deportment, which of itself is a guarantee for its future success. The rooms will be charged for separately, and prices governed according to size and location.
my24-4t

GREAT BARGAINS IN CARPETING—A REDUCTION of twenty five per cent.
SMITH & LOUNSBERY are now prepared to exhibit their New Spring Styles for 1855, comprising the most complete and magnificent assortment ever offered in this market.
In consequence of the Great Reduction in the cost of production, they are enabled to offer their Goods full twenty-five per cent. less than last season.

Elegant	MEDALLIONS, various sizes,	14s. to 16s.	per yard.
Do.	VELVET, English and French,	10s. to 14s.	do.
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STATEMENT OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, for the three months ending 30th April, 1855:—

Assets 1st February, 1855		$2,850,077 56
Total receipts	$220,119 45	
" disbursements	120,137 58	99,981 87
Assets 1st May, 1855		$2 950,059 43
Number of Policies issued	359	
" " now in force	8,195	
Covering a risk of		$22,599,683 34

F. S. WINSTON, President.
J. ABBOTT, Secretary.
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☞ This Company is conducted on the strictly *mutual* principle, insuring *for life* or *short terms*, at fair *cash rates*, and with or without participation in profits, at the option of the *insured*. The Company grants *Endowment Policies* and Annuities, at the most approved rates; and also embraces the *new* and important feature of "ACCUMULATIVE OR DEPOSIT POLICIES," whereby a fixed sum is secured absolutely by one payment, with power to increase the amount from time to time, and permission to withdraw a portion of the deposit on any emergency.
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A LADY, A COMMUNICANT OF THE EPISCOPAL Church residing in the country, wishes to have a few Boarders (Episcopalians preferred) in her family for the Summer. For particulars, address Rev. G. B. GIBSON, Haverstraw, or apply at 28 University Place. my17-3t$

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FEMALE SERVANT WANTED.—WANTED IMMEDIATELY, a good Housemaid, one of American experience, expert as a laundress, and a Protestant. Good references required. Address Box 578, Post Office, New York.

PUBLICATIONS.

THEOLOGICAL AND RELIGIOUS JUVENILE BOOKS, PUBLISHED BY PUDNEY & RUSSELL, 79 John street, New York.

THE END OF CONTROVERSY, CONTROVERTED, by Bishop HOPKINS, of Vermont. This is now universally acknowledged to be *the* answer to Milner's End of Controversy, the most popular proselyting book ever circulated by the Romanists. Bishop Hopkins's work is intensely interesting, contains a complete epitome of Church History, showing the causes and the necessity of the Reformation; and exposes the frauds and refutes the arrogant claims of Rome in so masterly a manner, that his book cannot but become a STANDARD with all true Protestants.

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my 17-3m

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"Our schools suffer no imposition so egregious as in the cumbrous grammatical text-books in common use. They serve no earthly purpose except to overtask the verbal memory, and to obscure the mental perceptions of the pupil. The Grammar now before us is an honourable exception. Its definitions are as simple as language can make them, and are in every instance illustrated by examples carefully analyzed. Its rules of syntax are few, concise, and comprehensive. It contains no irrelevant matter, and can be studied with interest and profit by an intelligent pupil of seven or eight years of age."
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ELEMENTS OF CRITICISM, BY LORD KAMES.—Revised with omissions, additions, and a new analysis, by Rev. JAMES R. BOYD, Author of Elements of Rhetoric, and Editor of the English Poets. Designed for Academies, Colleges, and Private Readers. Price One Dollar. Published by A. S. BARNES & CO., New York.

The chief points of superiority claimed for the present edition are the following:—

1. The matter heretofore contained in an Appendix has been brought forward; and constitutes, as it should, the first part of the Introduction, being needed as a preparation for an easy study of the volume, and likely to be overlooked as an appendix.

2 Frequent omissions have been made in the text and notes, where the matter was found to be either obsolete, of no utility, or objectionable on account of its indelicacy.

3. Many poetical quotations, (particularly some of those in foreign languages,) that seemed to be an incumbrance rather than an advantage to the work for purposes of education, have been abbreviated or omitted.

4. Space has thus been gained for a large amount of valuable matter, which has been carefully selected from modern authors who have treated certain topics more philosophically and accurately than Lord Kames, whose work was written nearly a century ago. These additions, both in the text and notes, that they may readily be distinguished from the original matter, have been inclosed in brackets. The most important of these are derived from Cousin on the Beautiful; from Lectures of Barron, Hazlitt, and President Hopkins; from Lord Jeffrey's celebrated dissertation on *Beauty*, (in his Review of Alison on Taste;) and from an elaborate essay on the *Philosophy of Style*, contained in a somewhat recent number of the Westminster Review. By these and numerous other additions, where they seemed to be most needed, great value has been added to the original work; and in scarcely a less degree, by striking from it a large amount of matter that greatly impairs its excellence and usefulness.

5. It may also be stated, as a part of the Editor's labour, that he has prepared a *new Analysis* of the work, which, for the convenience both of teacher and student, has been distributed at the bottom of each page, with references to the paragraphs in which the topics are discussed.

It will be seen, therefore, that the present volume is not an abridgment of Kames, but it embraces the entire work, with the exception only of those portions which every instructor and intelligent reader must regard as blemishes, or consider useless, while large additions have been made, from recent and valuable sources, to render more complete and satisfactory the incomparable treatise (as here presented) of the highly talented and justly distinguished and popular author.

A. S. BARNES & CO. have recently issued the following new works and new editions, which are commended to the friends of education:

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